

THE Indiana Jewish Post

and Opinion

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VOLUME XXXV NO. 31

Senator Hartke To Speak At B.B. Convention

Senator Vance Hartke (D-Ind.) will make a statement on Israel in his address to the Indiana B'nai B'rith State Associations Convention on Sunday, April 27, at 2 p.m. in the Ballroom of the Marott Hotel.

He will be speaking to delegates from 30 Chapters and Lodges of B'nai B'rith from Indiana at the Installation Banquet honoring the incoming officers and directors for the 1969-70 term.

Dr. William Korey, director of the United Nations office of B'nai B'rith International Council will deliver the keynote

address at the convention.

New officers, including incoming B'nai B'rith State president Gerald Kraft will be installed at the two-day session.

Delegates from Indianapolis Lodge No. 58 include Shep Cutler, Phillip Kraft, Donald Seigel, Murray Feiwell, Irving Moschel, David H. Kleiman, Dr. Jack Jaffe, Lawrence Greenwald, Robert Gordon, Philip Pecar, Gerald Kraft, Herbert Brodsky, Robert Solow, Thomas D. Mantel and Stanley Telesnick.

Choban Lodge delegates are Paul Hirsch, Phil Smith, Stanley Miller, Ronald Lieber, Ernest Heppner and Leon Harris.

Mrs. Leo Sparber, currently President of the Indiana State Association, B'nai B'rith Women, will address the State Women's sessions on Saturday, April 26 and Sunday, April 27. The highlight of her meeting will be the address from Mrs. Irving Nathanson, President, District Two B'nai B'rith Women. She will be speaking on "Wonderful World of B'nai B'rith Women," with emphasis on the B'nai B'rith Women's Children's Home in Israel and the Leo N. Levi Hospital in Hot Springs, Ark.

The following are the committees and chairmen who will serve for the 49th Indiana State Convention of B'nai B'rith. Honorary Chairmen: Mrs. Jacob Fogle and Thomas Mantel; Vice Chairmen: Mrs. Sidney B. Davis, Robert Solow and Ernest Heppner; Secretary — Mrs. Herbert Brodsky; Treasurer — Lawrence Greenwald; State Liaison — Mrs. Ernest Herman and Larry Mishkin; Food and Menu — Mrs. Fred Simon; Badges, Kits and Souvenirs — Donald Siegel; Registration — Mrs. Donald Stillerman and Seymour Cutler; Facilities — Herbert Brodsky; Decorations — Mrs. Stanley Yaffe; Publicity and Public Relations — Mrs. Lawrence Greenwald; Program Book — Mrs. Ronald Gurvitz; Hospitality — Mrs. Ben Schuff and Stanley Telesnick; Entertainment — Mrs. Louis Woloshin.

Youngsters Plan Tour Of City's Jewish Sites

About 60 local Jewish youngsters will tour through time on Sunday, — through 113 years of history, via Jewish burial grounds, cultural and educational centers, and back to sites of modern Judaism.

The youngsters are all sixth-grade members of the Indianapolis Hebrew Congregation and they will be taking a bus tour of the city's famous Jewish landmarks from 9 a.m. to 1 p.m. The tour will begin at the Temple, where they will be told about the 113-year old congregation's ancient relics, artwork and history.

Other sites on the agenda will include earlier IHC sites, as well as sites of several bygone synagogues, the Temple's North and South Side cemeteries, old Jewish homes, the English Foundation Building (housing modern Jewish community agencies) and the Jewish Education Association headquarters.

Upon their return, their parents will join them for brunch.

Conducting the tour will be Rabbi Murray Saltzman. The Sixth Grade teachers, Mrs. Richard Kiser and Mrs. Norman Levine will also accompany the group.

Report Says Anti-Semitism Limited In United States

Members of the Jewish community in Indianapolis are in general agreement with a report made in Washington that active anti-Semitism is limited in the United States.

The report, made by researchers from the University of California under a grant from the Anti-Defamation League of B'nai B'rith, said that widely held prejudice against Jews, as opposed to overt hostility, is "firmly anchored in a whole system of generally unenlightened beliefs and weak commitment to democracy."

BROAD FINDINGS of the survey were revealed at the annual meeting of the Anti-Defamation League of B'nai B'rith.

"I have no basis to judge the statistics shown in the survey," said Rabbi Murray Saltzman of Indianapolis Hebrew Congregation, "but I'm sure anti-Semitism does exist."

"The kind that does exist is not the same as we have experienced in the past," he said. "It's not based on economics or education."

"I don't know how much covert anti-Semitism there is. The

anti-Semitism I've seen is a result of a feeling that Jewish people tend to separate themselves. This causes an inverse type of attitude. It's a projection of distrust of a group of people with whom others are unfamiliar.

"THESE PEOPLE who are or may be anti-Semitic put up a wall because of their suspicions. They think there is power among the Jews."

The rabbi said he has found people exaggerating about the number of Jews.

"When I speak on a college campus I often ask how many Jews are there in your hometown," he said. "Even the graduate students tend to exaggerate the number that actually exists."

"This kind of exaggeration is found among those who claim no anti-Semitism."

RABBI SALTZMAN said bigotry against Jews isn't the critical issue confronting the country. "Bigotry affecting black people is much more critical."

Rabbi Nandor Fruchter of Congregation B'nai Torah said he hasn't found any open anti-

Semitism towards himself or other Jews he knows in Indianapolis.

"But I don't reach those groups where anti-Semitism might be found," he said.

"When I speak in schools or when church groups come to visit us, there is no anti-Semitism. But I think anti-Semitism might exist among some of those people who don't seek knowledge about Judaism, the ones who don't visit a synagogue."

"THE DANGER may be found in the silence that exists. There is a certain prejudice that exists in people without cause."

Rabbi Fruchter agreed with Rabbi Saltzman that the bigotry that exists is more dangerous for Negroes than Jews.

"Jews have reached a certain degree of recognition for their abilities and capabilities. They have made friends on a larger scale here than in any other country."

NORMAN SIDER, Indiana Jewish Community Relations Council Executive Director, said that the results of the new University of California study of anti-Semitism "reinforce our belief that the acceptability of anti-Semitism in a democracy serves as a barometer for determining the potential vulnerability of the democracy to totalitarian influences. If, as the study reveals, anti-Semitic tendencies highly correlate to authoritarian tendencies, then democratic non-Jews, must, in their self-interest of preserving democracy, devote their energies to eliminating anti-Semitism. They must view anti-Semitism as a critical problem whose solution requires the entire community's resources, not merely those of the Jewish community."

Sider found the analysis of Negro attitudes "encouraging, particularly in light of recent events in many large cities." He noted the findings that 91 per cent of American Negroes opposed social club discrimination against Jews and he wondered "whether as high a proportion of the Jewish population feels as favorably toward Negroes."

He added that a similar study taken 50 years hence would likely reveal a dramatic decrease in anti-Semitism among Americans. "The Protestant and Catholic churches have only recently expunged anti-Semitic references from their doctrine, and the beneficial results of these steps will probably not surface for another generation or two. Also, as white America gives increasing acceptance to Negroes and other non-white minorities, the 'new' liberalism will reduce anti-Semitism."

Nominees Named For JCRC Council

Joseph Greenberg heads the slate of officers nominated to lead the Indianapolis Jewish Community Relations Council in 1969-70.

Greenberg, now a JCRC vice-president, is joined on the slate by Irving Fink and Norman Newman, Vice-Presidents; Mrs. Louis Fink, Secretary; and Mrs. Robert Borns, Treasurer.

The nominations will be placed before the JCRC Board of Directors on the evening of the Council's Annual Meeting and Dinner, Monday, May 19.

Reservations for the Meeting and Dinner, to be held at B'nai Torah beginning at 6:30 p.m., may be made by calling the JCRC at 637-2473. The cost is five dollars per person.

A nationally known figure in the field of Jewish community relations is expected to be the featured guest speaker.

New "At-large" and "Honorary" members of the JCRC Board will also be elected.

The "At-large" nominees include Mrs. Robert Borns, Dr. B. Harold Chetkow, Irving Fink, Alan Goldstein, Mrs. Irving Joffe, J. William Julian, Mrs. Ernest Lorch, Franklin Miroff, Max Nelson, Norman Newman, Philip Perlstein, George Rubin

and Sidney Tuchman.

If elected, they will serve with Sam Chernin, Joseph Greenberg, Ernest Heppner, David Kleiman and Dr. Irving Rosenbaum, Jr. whose terms expire in 1970.

Selected as candidates for Honorary Representative, because of their outstanding service to the Jewish community, are Harry Berns, Mrs. Amy Cook, Mrs. Louis Fink, Julian Freeman, Mrs. Jack A. Goodman, Dr. Bennett Kraft, Martin L. Lerner, Manuel I. Leve, Mrs. Victor Teixler and N. William Weinstein.

REPORT ON TV

Israelis own some 100,000 television sets today. While this is four times more than a year ago, when Israeli television programs began, it still amounts to only one set for every 25 persons. Of the 78,000 sets sold during the past year only 13,000 were manufactured or assembled locally. The rest were imported. Israel TV broadcasts at present three nights a week but programs will be expanded to five or six nights in the near future. About one quarter of the TV time is devoted to programs in Arabic.

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Art Auction Slated At Center April 27

"Art Auction" will be the theme of the afternoon April 27 at the Jewish Community Center, 6701 Hoover Road.

All art offered at the auction will come from private individuals and anyone owning original work of art which, for one reason or another, he is willing to sell, is invited to participate.

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Community Calendar

APRIL

26 Saturday
27 Sunday 1-6 P.M.
29 Tuesday 8 P.M.
30 Wednesday 7:30 P.M.

B'nai Brith State Convention Marott Hotel
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Art Auction, JCCA at Center
City of Hope dinner
IHC Brotherhood, Regular meeting
B'nai Brith Feibleman Awards, IHC

MAY

1 Thursday
4 Sunday 6:30 P.M.
5 Monday 1 P.M.
6 Tuesday Noon
7 Wednesday Noon 8 P.M.
8 Thursday
10 Saturday 6:30 P.M.
12 Monday Noon
13 Tuesday Noon
14 Wednesday 12:30 P.M.
15 Thursday 9:30 P.M.
17 Saturday 6:30 P.M.
18 Sunday 6 P.M.

CARIH TAG DAYS (May 1 thru 7)
JEA Annual Meeting, JEA
National Council Jewish Women
Ha'Ima Hadassah Closing Luncheon
NCJW Closing Luncheon, Broadmoor
Symphony Seminar, JCC
CARIH MEETING
B'nai Brith No. 924 Donor
Beth El Sisterhood Closing Luncheon
IHC Sisterhood Closing Luncheon
B'nai Torah Sisterhood Closing Luncheon
Denver Home Meeting
Hebrew Ladies Aid
B'nai Brith Men No. 58
Hadassah/JEA Study Group
City of Hope
Beth El Mens Club Closing Dinner
Indianapolis Zionist Dinner, UOHC

Musical Notes

Violinist Buswell Stars At Clowes

By ANNA ADLER

In his fascinating reminiscences recounted at the recent Symphony Seminar Prof. Josef Gingold told of his experiences with a brilliant 10-year-old boy violinist at a summer music camp. He was instructing the boy, whom he called "Jamie," on the intricacies and demands of quartet playing. With truly remarkable aplomb the precocious youngster reassured the great violin pedagogue, "Don't worry, Prof. Gingold. Just leave it to me."

A few nights later that same boy, no longer "Jamie" but now answering to his full name of James Oliver Buswell IV, now all of 22 years old, came to Clowes Hall and justified that youthful self-confidence in his performance of Chausson's delicately beautiful "Poeme" and Samuel Barber's "Concerto for Violin and Orchestra Opus 14." Although a keenly-attuned ear could detect that the performance of the French composer's work, originally written for the great violinist, Eugene Ysaye, did not achieve its peak until the midway point, his cool, restrained style provided an admirable interpretation of this exquisitely-wrought piece. He also responded to the difficult technical demands of the third movement of the Barber Concerto.

In this movement, which calls for the skill and agility of a Paganini, one might feel he does not quite achieve the tone quality of a Heifetz. But then — who does? Mr. Buswell does not appear to possess the emotional intensity which we usually consider the stock in trade of the wielders of the bow, but he certainly belongs in the first rank among the younger violinists of our day.

In its dialogue with the soloist the orchestra acquitted itself superbly under Izler Solomon's thoughtful, sensitive direction. Although certain portions of the Barber work appear too heavily orchestrated to permit the solo violin to show off to full advantage, Dr. Solomon kept the flowing rhythms in excellent tonal balance.

The program opened with the rich and colorful overture "The Russian Easter" by Rimsky-Korsakov. This work, in which the composer skillfully blends the sacred elements in the Greek Orthodox Easter church service with the wild and savage pagan practices out of which the service evolved, provides a splendid vehicle for the Russian's gift for rich orchestration. This overture has a beautiful theme repeated, reiterated, and expanded in a soaring melodic and harmonic style. It gave ample opportunity for all the elements in the orchestra to do their thing, and this they did superbly.

Directors Sought

Persons interested in directing productions for Masque and Wig, a non-profit theatrical group, should write Play Committee, 3834 Richelieu Road (46226) before May 1 stating theater experience and giving resumes of the plays they wish to direct.

Suggestions for plays from nondirectors will be received.

The altogether enjoyable evening closed with the performance of the often-played "The Sorcerer's Apprentice" by Dukas. Here again the woodwinds and the brass, so often shunted to the wings in the playing of baroque and classical selections, had ample opportunity to display their skill on their respective instruments.

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Israel Ducking Political Trap

NEW YORK — The added ingredient in the Middle East picture this week was the visit, very well publicized, of King Hussein as a guest of the United States. It is a little early to estimate the implications, but the wily monarch was as good a partisan for his side as any public relations man could ask for.

Abba Eban took note of Hussein's six-point peace plan, responding almost as soon as the King had presented it, Israel's foreign minister said that Hussein could have peace any time he was willing to negotiate for it, and remarked that the National Press Club was hardly the spot for negotiations between two sovereign powers.

OTHERWISE, THE increasing tempo of hostilities on Israel's border took the spotlight. The attack on Eilat, which called out two Israeli planes within the hour to bomb neighboring Aqaba, broke an unwritten agreement between Jordan and Israel. Terrorists were blamed for the rockets which wooshed into Eilat before dawn, spreading destruction, but fortunately not causing any deaths. Ammam reported that the two Arab terrorists who launched the rocket attack on Eilat were apprehended at the scene, while two others were rounded up by Jordan forces later.

A dispatch from the Associated Press and the United Press International, which told of the arrest of the terrorists, also reported that the men had later been released. In a warning on a television interview, Defense

Minister Moshe Dayan said he assumed that King Hussein was not in favor of the Eilat shelling, but declared that if terrorist attacks were repeated "we will respond doubly."

IN A SPEECH THAT was as direct as any from a responsible Israeli leader, Prime Minister Golda Meir repeated her criticism of the four-power peace talks. She said that it is difficult to understand "why our friends do not understand us and why they do not have the courage to tell our neighbors that they must come and negotiate peace with Israel." She dismissed peace proposals offered by King Hussein in Washington, remarking that it was doubtful that he really carried "peace in his baggage."

The Jerusalem Post took an even harsher view of the 4-power discussions. It stated editorially that: "It is all very well for the Americans and the British to stress the Jarring mission, and the need for talks between the sides 'at some stage.' But the fact appears to be that they have already been outmaneuvered. They have been trapped into a scheme which has dissolved the political basis and the diplomatic mechanism which they sought to vivify. Perhaps in Moscow, Paris and Cairo there is now room for satisfied smiles. . . But there should be no smiles in Washington or London. Nor should there be any misconception in either of these capitals that Israel will, as in 1957, again be prepared to pay the costs of the diplomatic blunders of others."

WITH THE SUEZ BLAZING

Bruce Fleisher Gets A Look-In

AUGUSTA, Ga. — Bruce Fleisher, the Miami University student, got his chance to see what it's like to compete for the Master's title here last week, and his score was by far not the worst.

He finished with an even 300 for the 72 holes, which was only 19 off of the 7 under par winning score by George Archer. As it was, Bruce won the cup for the smallest score by any amateur in the tourney.

Bruce, who holds a national amateur title, is scheduled to participate in the 1969 Macabiah this summer in Israel.

in almost daily gun duels, and even escalating into air battles, deaths mounted. On one day alone Sgen-Mishne Zvi Raviv, 21 were killed and three other Israeli soldiers wounded, one seriously.

On the Jordan border hostilities were a little less intense, but only because Jordan is unable to mount any more than sporadic attacks. Israeli planes were called upon to bomb Karameh once again to oust guerilla forces ensconced there.

In Washington, the United States made its most direct contact with Egypt since diplomatic relations were broken off by Nasser in 1967. Dr. Mahmoud Fawzi, Nasser's special assistant, had a 35-minute conference with President Nixon, who told him that the U.S. would like to improve relations with the United Arab Republic. Prior to his session with Nixon, Fawzi held conferences with Secretary of State William P. Rogers, Undersecretary of State Elliot L. Richardson, Henry A. Kissinger, Nixon's special national security advisor and other officials.

THE NEW YORK TIMES took a favorable view of King Hussein's proposals. The newspaper said editorially that they "do not in themselves assure a successful result, but they offer a substantial contribution to the search for peace. In his forthright remarks, the King has once more demonstrated the 'courage, wisdom and moderation' with which President Nixon credited him on his arrival in this country a few days ago."

In Israel a poll showed that a great majority favor populating the occupied territories with Israeli settlements. No fewer than 87 per cent favored such a move, while only 10 per cent were opposed, and the remaining had no opinion.

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Jewish Father Kills Wife, Three Children and Self

MARGATE, N.J. (P.O.) — What may be the worst family tragedy in American Jewish life took place when a grammar school principal apparently shot to death his wife and three children in their home and then took his own life.

Police said they found Robert Mayer lying dead on his back with a .22 caliber automatic pistol in his right hand on his chest and a bullet hole in his forehead. Beside him was his wife, Nancy, 34, with a single bullet in her head.

IN ANOTHER BEDROOM police found 11-year-old Craig and 9-year-old Daniel on their stomachs in twin beds with at least two bullets in each of their heads. The youngest child, Arthur, 6, was found shot to death in another bedroom.

Police said they found Arthur under tucked-in covers with two bullet holes in his head.

Mayer, 37, was a member of the board of directors of Atlantic County Mental Health Assn. He was well known for his work with disturbed children.

RABBI SEYMOUR ROSEN, a close family friend who of-

ficiated at funeral services last week, said the Mayers "didn't have any problems at all — not money, not marital, nothing. They were a very happy couple."

Police said it was clear to them it was a case of four murders and a suicide, but they had no idea what Mayer's motive was.

Czech Leaders Now Deny It

PRAGUE — Leading Czech Jews are unburdening themselves of the Jewish ancestry but the disavowal by Dr. Otá Šik, architect of the Czech economic reforms, has set tongues to wagging, not alone Jewish ones. Up until now Dr. Šik has been widely identified as a Jew.

The former prime minister, who fled Czechoslovakia in the wake of the Soviet-led invasion last summer, has been widely identified as Jewish in his country and abroad and has been a frequent target of attacks in Soviet and other East European newspapers. He is now a visiting lecturer at the University of Basle.

He returned to Czechoslovakia briefly last year, as did Dr. Eduard Goldsteucker, the Czech-Jewish author and academician.

News of Dr. Šik's denial of Jewish ancestry was contained in Czech newspaper reports of a similar denial by Prof. Jiri Hajek, a former foreign minister who also has been the target of attacks in Pravda and other Soviet papers as an alleged "Zionist."

NEW FASHION DESIGN

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WHITTIER, Calif. (P.O.) — A 20-year-old Navy hospitalman who has been AWOL for nearly a month (P-O, Apr. 4) said he has received encouragement about his anti-war stance from members of various Jewish sources.

Hospitalman 3-C Robert M. Hamburger, son of Dr. and Mrs. Morton Hamburger of Wyoming, O., a Cincinnati suburb, is one of three enlisted military personnel who has received sanctuary in the church of the Unitarian Society of Whittier.

HAMBURGER SAID he received a letter from his hometown rabbi, Rabbi Alex Goldman of Cincinnati's Wise Temple, congratulating and encouraging him.

EARLIER THIS month the acting director of UCLA's Hillel Foundation, Rabbi Richard Levy, conducted one of the evening services within the church's sanctuary.

The Rev. Richard Weston, pastor of the Unitarian Society of Whittier, said three students from Hebrew Union College in Los Angeles have conducted informal services in the sanctuary.

"We held a Seder on Good Friday and combined it with memorial services for Martin Luther King," the Rev. Weston said.

He also said that many of the 300 members of his society "are or were Jewish."

Hamburger said he doesn't know when Navy officials will come to arrest him.

"IF AND WHEN military authorities choose to arrest me I'll probably be court-martialed," he said.

Hamburger said he decided to desert when he saw two Marines in uniform seize Marine Craig Murphy, 18, a conscientious objector from Miami, Fla., who took refuge in the church. He said he left Camp Pendleton and took Murphy's place in the church on March 26.

"I saw Craig and I saw the terrible beating he had taken," Hamburger told the P-O. "The Marines have no right to silence dissent with such brutality. He was beaten senseless. Fifteen hours after he was beaten, he didn't even know what day it was."

Hamburger said he was a medical corpsman attached to the same unit Murphy was from. He said he was with the doctor who gave Murphy his physical exam.

"I share many of the same views he did," Hamburger said. "I was a product of the conditioning one goes through in the military. I think the military is an honorable profession and one has a duty to serve his country."

"BUT ONE cannot sign a contract to kill without following his conscience."

"When I was attached to Bethesda Naval Hospital, I talked to many hospital corpsmen who had to kill while they were in combat. If I were back in the service right now, I'd be in the field supporting direct combat."

"I know many GIs share this same view."

The Rev. Weston said that three Congressmen have taken interest in the military personnel who have taken sanctuary in the church. He added that many of the people from Whittier, President Nixon's hometown, and surrounding communities are supporting the three young men. The other two are Marine privates who are not Jewish. Hamburger's father is professor of medicine at the University of Cincinnati.

Human Chain
Set For Protest
Second Reporter
Wounded At Suez

PHILADELPHIA — A 24-hour human chain will feature the demonstration here Saturday night and Sunday, May 7 and 8 at the Monument of the Six Million Martyrs. Spokesmen for Lapid, the sponsoring organization, said that their members will chain themselves together to "symbolize the incarceration of Jews living in the Soviet Union and Arab countries."

The protest vigil which will begin at 7 p.m. Saturday, will see the young people chained together until the same hour the following night.

TEL AVIV — The hazards of war reporting claimed another casualty as Ran Edcliss, covering for Israel TV, was wounded in the leg by gunfire across the Suez. The first reporter to be hit was Ron Ben-Ishai who was shot in the back on the Jordan border several months ago.

Two American reporters came under gunfire at Kantara, but escaped unharmed. They were Rodney Pinder of the Associated Press and Dirck Halstead of the United Press International.

Prof. Fein Calls It Deception

Jewish Centers Upbraided
For Non-Jewish Activities

By JEAN HERSCHAFT

BRIGHTON BEACH, N.Y. (P-O) — Prof. Leonard J. Fein, head of the Harvard-MIT Urban Research Center, handed out a sizzling indictment of the Jewish community in general and the federated Y's in particular when he urged them "to rock the boat of Jewish rules and complacency."

The stormy petrel of the Jewish community told an audience here that "It may kill recruitment," but may save Jewish identity.

IN HIS TALK AT the Shorefront YMHA on "The Generation Gap and the Role of the Y," Fein challenged a practice of the Ys, using the term, "fraudulent."

"It's fraudulent," he asserted, "to spend monies allegedly designated for Jewish activities and siphoning it off for non-Jewish projects."

The statement was in answer to a question from the crowded floor posed by this P-O reporter who repeated Fein's position as delivered at the beginning of his talk and queried:

"If as you state Jewish education is the priority of the Federated Y's, do you believe that it is getting away from its character when it continues to operate in changing neighborhoods? Do you believe its doors there should close and stop functioning as an Urban crisis agency and divert those monies to intensify Jewish activity elsewhere?"

He answered that the Y's should "keep the bookkeeping straight here." Meanwhile, he said that the Ys had a moral duty to serve in the "transition period" of the Y's in changing areas. But how long, "whether six months or eight years" was the question really. Also, he said, it would be "noble" if the Jewish community would tax itself further for a special fund that would help others, besides itself, in the Urban crisis where some Y's are situated. He stressed "the illegitimacy" of diverting Jewish funds as presently earmarked into areas foreign.

HE SCORED FEDERATION pampering of all hospitals while only supporting "some schools; doting on old aged homes while ignoring Jewish education; and operating summer day camps in a sterile atmosphere without setting Jewish standards." It was at this juncture that Prof. Fein called on the Y's to break the "rules" that albeit may wreak havoc with recruitment. After all, its Jewish identity we're aiming to salvage, he maintained.



PROF. LEONARD FEIN
...people of the buck

He was optimistic that the current trend of alienation was about to turn a corner, speaking of Jewish students on campus. He gave enheartening evidence, with the caution that the organized Jewish community had to be ready to accept them on "their terms," not "the older generation's" desires. The return would not be to the credit of the rabbis' blandishments but from their absorbing the Black is Beautiful philosophy to Judaism.

What were the sunny signs on campus?

PROF. FEIN enumerated.

At Cornell, 1,000 of the 3,000 Jewish students circulated and signed petitions demanding a department in Jewish studies be established.

On eight campuses, Radical Zionist students have organized groups to spell out Israel affirmation.

160 High School Students
May Boycott Commencement

HOUSTON — Nearly 160 Jewish seniors who attend Bellaire High School are planning not to attend graduation ceremonies which are scheduled to be held Friday night, May 30.

ATTEMPTS TO change the graduation date to another day other than the Sabbath night failed. The Jewish Community Council and the Houston Rabbinical Association went before the Houston School Board in vain, according to The Jewish Herald-Voice.

Albert Hiller, a senior who is scheduled to graduate, told the Houston newspaper that the Jewish students look to their parents and members of the adult community for support to their stand.

In Boston, a group of 15 of Fein's students at M.I.T.-Harvard are studying Talmud in response to a request of the Boston Beth Din. The boys had approached the rabbinical group to receive a ruling on halachah's view of "conscientious objection" and war. The learned rabbis asked them "to prepare a brief," Fein revealed. They are.

And, in Washington Jews for Urban Justice celebrated their first year of existence.

PROF. FEIN insisted that the older generation was "affirmative" because they were the "traumatized Jew." The holocaust dropped them into depression and the birth of Israel skyrocketed them to confidence. The new generation — and Fein places himself, at age 34, between the two, closer perhaps to the older — will not absorb their affirmation in this manner. Therefore, Fein stressed, "trauma must give way to Jewish education."

Jewish identity will not come cheap and requires a drastic overhaul of collective Jewish institutional approach buffered by positive "home" commitment.

As bad as the "rich orgies" of the bar mitzvah, which have to be shelved — are the Jewish Centers' fetish with gyms and mah jong groups; Y's dedication to the annual Broadway Theatre party and synagogue's preoccupation with the fashion of new architectural design. The emphasis today is not to "de-tribe," and dilute into secularism. As the Jewish young want their "thing" strictly Jewish.

"Let's show our young that we are people of the Book rather than people of the buck," Prof. Fein said in words he credited to an M.I.T. student.

"THE ISSUE is more than commencement," he wrote in a letter to the Herald-Voice. "It is a matter of faith, principle and dignity. We have made a commitment not to attend graduation but rather to attend religious services in an effort to champion the dignity and convictions of the Jewish community and of our Jewish heritage."

"While there are some Jewish seniors who may not have strong feelings on this matter, we believe that as long as there is one person who wishes to keep the Sabbath we should rally to his support rather than force him to compromise his convictions."

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Danny Kaye Incident Proved The Case

Mardi Gras Anti-Semitism Is Documented

NEW ORLEANS (P-O) — The virus of anti-Semitism, which for many decades has infected the upper echelon observance of the New Orleans Mardi Gras, erupted virulently in this year's festivities with the rebirth of the opulent Krewe of Bacchus.



Major target of the sub rosa whispering campaign and high society rebuff to the newly-formed group was Danny Kaye, who reigned as king of Bacchus in the Sunday night parade preceding Mardi Gras on Tuesday.

The Krewe of Bacchus, the god of wine, was organized 20 years ago by the late restaurateur Owen Brennan Sr. But it fell by the wayside until it was recreated this year with the Brennan family and other un-loving Orleanians and Houstonians as the prime movers.

The stated function of Bacchus was to provide an opportunity for out-of-towners to participate in, as well as observe, the social aspects of the Carnival season. The numerous balls staged by private groups are closed, invitational affairs

to which only a corporal's guard of out-of-towners are privy — and then rarely as anything but spectators.

KAYE WAS warmly received by the members of Bacchus, whose resplendent parade and rollicking "blast" afterwards at the new Rivergate Exhibition Facility established Bacchus as a new and vital force in the roisterous observance of Carnival.

Within these groups there has long been a "gentlemen's agreement," unspoken and insidious, to bar those of the Jewish faith from participation in, or attendance at, their lavish balls and lesser festivities.

Although this unwritten policy is privately deplored by some members of the Establishment, there has been no open rebellion or even public criticism of this practice from within. The argument is that, as a private social organization, they have a right to be just as snobbish, or just as liberal, as they choose.

The New Yorker Magazine last year reported (P.O. March 22, '68) that many influential New Orleans Jews who mingle socially with the creme de la creme of New Orleans and entertain their debutante daughters leave town during the Mardi Gras season to "explain" their absence from the exclusive balls.

Rabbi Leo A. Bergman (P.O. April 19, '68) of Touro Synagogue in New Orleans challenged the article by saying that whatever exclusion exists is solely the act of a very small part of New Orleans society.

WHEN BACCHUS was formed, according to reliable informants, strenuous efforts were made by some of the arbiters to dissuade the organizers, but they were unsuccessful.

The selection of Kaye as king offended the socialites mightily. Choosing of an out-of-town king — even a celebrity — was a break with Carnival tradition, which provides that "royalty" in the top drawer brackets be of local origin.

Tradition is a great factor in perpetuating the customs of Mardi Gras, and here were two traditions being flouted by the "upstart" Bacchus organization. The second was the selection of a Jew as king of a major Carnival group was unprecedented since the 19th century.

SPOKESMEN for the two ultra-ultra clubs privately insisted that no deliberate snub was intended — that members were busy rehearsing for their upcoming Carnival balls and could not have viewed the parade had they wished to.

The Bacchus parade, whose monster floats were created by

prominent float-builder Blaine Kern, was spectacular in its concept and presentation. Animated figures, sometimes several on a float, invested the proceedings with an aura of life and pageantry. Multicolored lights enhanced the papier mache figures on the gigantic floats, some 20 feet longer than conventional ones.

Bacchus, with an initial 250 members to be expanded to 350, includes a number of Jews among its membership. Also on its rolls are a group of well-heeled Houston sportsmen and businessmen, as well as several members of the New Orleans Saints football team and leading business and professional men unaffiliated with the old line Carnival groups.

KAYE PROVED to be a gracious and responsive king, and was lustily cheered by throngs of spectators on the streets. Bacchus members expressed themselves as delighted with the tumultuous public acclaim accorded the sprite-like performer, and confided that an equally prominent personality no doubt would be the 1970 king of Bacchus.

(The terms "Mardi Gras" and "Carnival" are used interchangeably to avoid reader confusion. Actually, Carnival refers to the entire season, while Mardi Gras refers to the one climatic day, Fat Tuesday. But

most visitors refer to "the Mardi Gras" as the whole season).

There were many derogatory word-of-mouth references to Bacchus for selecting "a West Coast Jew" as king, and rumors were circulated that, in the absence of announcing his queen, the organization was striving to play down her existence because she was a Negro. Actually Bacchus, being a mythical god, had no queen.

It was impossible to pinpoint the origin of the rumors, which were rife in the drawing rooms and clubrooms of the social hierarchy. But the more direct affront to Kaye and the Krewe of Bacchus was in the "ghost town" appearance of the galleries at the Boston and Pickwick Clubs when the parade passed. This was an extraordinary state of affairs that the galleries should have been entirely deserted, since even for the secondary parades during Carnival there are invariably some spectators on these Olympian viewing stands.

The Boston and Pickwick Clubs are New Orleans' most exclusive, from which Jews are meticulously excluded. They are the center of the city's old line aristocracy, and each is closely linked with one of the top Carnival krewes — the Boston Club with Cornus, and the Pickwick Club with Rex, the king of Carnival.

Two-Thirds Of Americans View Jews Unfavorably

WASHINGTON, D.C. — The worst fears of the Jewish community over anti-Semitism in the United States were confirmed by a new report from the \$500,000 study being made by University of California social scientists.

Two thirds of Americans hold a negative image of the Jew, and half of these are anti-Semitic.

THE REPORT PLACED the

jeopardy in which American Jews might be placed in these terms:

"Given a crisis situation and political leadership they (anti-Semites) constituted a threat to the whole country, not just to Jews," the study said.

"An anti-Semitic candidate with a promised economic solution during a crisis period might gain the votes of all those susceptible to political anti-

Semitism — the 25 per cent who said they would vote for an anti-Semitic candidate, the more than a third who said the candidate's anti-Semitism wouldn't matter, plus uncountable fellow travelers who made up the indifferent majority."

DR. CHARLES Y. GLOCK, director of the Survey Research Center, said that the survey was based on 2,000 interviews, representing a national cross section of the population. Each interview lasted 75 minutes.

The project was started in 1965 and was completed recently. It will be published as a book, entitled "The Tenacity of Prejudice," by Harper and Row in the fall.

While negative attitudes toward Jews "remain deeply

ingrained and widely accepted," the study found, "overt anti-Jewish discrimination is low." It warns, however, that "to focus solely on discrimination would minimize it."

MRS. GERTRUDE J. Selznick and Stephen Steinberg, the behavioral scientists who directed and prepared the report, used questions based on three criteria for the "continued viability of anti-Semitism."

1. The acceptance of anti-Semitic beliefs and stereotypes.
2. The acceptance of social club discrimination.
3. The acceptance of political anti-Semitism.

The social scientists found that 37 per cent of the population held negative images of Jews based on "old canards that Jews control international banking, engage in shady business practices, are too powerful, clannish or ambitious."

THE STUDY also showed that:

More than 25 per cent defended the right of social clubs to exclude Jews. Another 29 per cent, while opposed in principle, would do little or

nothing to combat social club discrimination practice. Thirty-six per cent were firmly opposed, and 10 per cent had no opinion.

Only 5 per cent said that they would vote for an anti-Semitic candidate, but more than a third said the candidate's anti-Semitism would make no difference to them.

Indifference to both political anti-Semitism and social club discrimination was common among the least prejudiced third of the population.

Sixteen per cent, who rejected all three of the sociologists' criteria for anti-Semitism, constitute "the small minority which can be described as principled and consistent opponents of anti-Semitism."

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Students For Democratic Society

Radical Young Jews Facing Israel Stand

By PHIL SHANDLER

WASHINGTON (P-O) — The leadership of Students for a Democratic Society has backed away — for the time being — from an anticipated anti-Zionist official position.

But the matter is expected to surface again in a few weeks, at the national convention of the young radical group, and Jewish national leaders here are apprehensive.

"The mere discussion is bound to provide ammunition for anti-semites," one leader said.

Underscoring this apprehension is the fact that many of the SDS members are themselves Jews. The situation poses a dual-loyalty dilemma for some SDSers and a "some of our worst friends are Jews" irony for Jewish group leaders.

THE CONTROVERSY has been building with a series of articles in the SDS publication, New Left Notes, endorsing the position of Al Fatah, the socialist-oriented Arab organization.

The articles, mostly by a Susan Eanet, have sympathized with the Arab group as essentially a popular revolutionary movement. The articles criticize both the Arab kings and Israeli "imperialists."

For example, one article says Egyptian President Nasser "like the Israeli leadership, represents the interests of his national bourgeoisie, not of the Arab people."

Some letter-writers have focused on the anti-Israel comments, defending the Jewish state as a democracy. Nonetheless, the SDS national council, at its recent quarterly

meeting in Austin, Tex., was expected to reflect a majority view and adopt an anti-Zionist position.

TO THE SURPRISE of some, however, the anti-Zionists proposed holding off on a stand, until the opposing point of view had been aired in the magazine more fully.

"At this time, it would be a hollow victory," was the feeling described by Mike Spiegel, a member of the SDS National Interim Committee and a fellow of the Institute for Policy Studies here.

Spiegel, 22, a native of Portland, Ore., personalizes the position of the anti-Zionist young radical.

A recent graduate of Harvard University where he majored in the social sciences, Spiegel works at SDS headquarters here both out of personal conviction and in connection with his studies at IPS, a "think tank" that has produced much of the recent innovation in various fields (the "Freedom Seder" Haggadah by Arthur Waskow, for example).

Spiegel says he is not a practicing Jew. But even if he were, he would emphasize what he says must be a distinction between Jewish religion and culture, on the one hand, and Jewish nationalism on the other.

"Israel was a creation of the imperial world powers, seeking a permanent solution for their Jewish problem," he said in an interview.

What actually was created, he said, was a "permanent conflict" between the Israelis and displaced Arabs.

"It was a matter of colonizing somebody else's land," Spiegel said.

AND THOSE American and other Jews who support Israel as an essential Jewish homeland "are putting opportunism before principle," he charged. Jewish SDSers who have a dual-loyalty problem are few, he asserted; and they quickly cope with it.

"At first, coming from middle-class Jewish backgrounds, they are shocked by the prospect of anti-Zionism. But when they think about it they come to the inevitable conclusion," he said.

The opposing point of view was expressed in an interview with Hyman Bookbinder, Washington director of the American Jewish Committee and a former anti-poverty official.

Bookbinder called the SDS view "immature" and "simplistic." The support for a Jewish homeland is not opportunistic —

to use Spiegel's term — but pragmatic, he said.

"There has always been persecution of the Jew as a Jew — even when he rejected the role," Bookbinder said.

"That is a fact of history which the young radicals are ignoring," he charged.

I CHALLENGE them to show me an analogous situation."

Perhaps the current radical thinking reflects a failure of Jewish leaders to teach the young the significance of the Holocaust of Nazi Germany, he said.

But the historical fact is, he said, that it is the Jews who have been the world's expellees, not the Arabs.

"Are they (the radicals) showing as much concern for the Jews who have been thrown out of Arab lands?" he asked.

For its part, Israel has provided more technical assistance to the emerging nations of Africa and Asia than any other country, he said.

As for the Judaism-Zionism distinction, "the SDS kids may make that distinction, but who else does?"

Emphasizing that he spends much of his time "calming down" over-reacting Jews, Bookbinder nonetheless characterized the radical position as "fuel for our foes."

122,874

For Dayan

TEL AVIV — Responding to Pinhas Sapir's demand that the group soliciting signatures to petitions backing Moshe Dayan as Prime Minister reveal its financial records, led to the announcement that 122,874 such petitions have been signed thus far.

A spokesman for the Movement for Moshe Dayan for Premier said they are most willing to have their records inspected by a certified public accountant. He said "Everything we do is performed by volunteers, and our funds come as contributions from well-wishers." Sapir, secretary-general of the Labor Party, spearheads the opposition to Moshe Dayan as the next prime minister.

NOT EQUALS AMONG EQUALS

TEL AVIV — Another view of anti-Semitism was expressed by Prime Minister Golda Meir, who told a group of women that "Not all non-Jews are anti-Semitic, but few have yet learned to accept us as equals among equals."



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The Woman's Viewpoint

What's An Awful Jewish Mother To Do?

By HELEN COHEN

Ever more frequently lately, the Jewish mother is being flayed, figuratively speaking, often under the guise of great good humor.



What a terrible person she is! She nags at you to get married! She makes you feel guilty by insisting sex is something to be reserved for marriage! How awful?

Well, I for one, don't intend to stand by silently any longer.

Someone is going to speak up in her defense.

BY WAY OF clarification, I don't exactly think of myself as a "Jewish mother." I picture myself rather as a Jewish daughter of a Jewish mother. Although I'm a grandmother four times over by now, I say "daughter" because I am a product of this American culture, a generation removed from the East European shtetl whence my parents each came with their Jewish traditions about sex and marriage.

But "daughter" or "mother," I hope to give the attackers of the Jewish mother as good as they gave.

Philip Roth, with his best sel-

ler "Portnoy's Complaint" is my main target today, but let's first take a look at the charge recently leveled at all American mothers and fathers in general by educator and columnist Max Rafferty of California.

USUALLY I FIND little fault with his syndicated columns in our daily press on education. This one day, however, he began by bemoaning the sad state of our nation, with, among other symptoms, the sexual excesses, perversions and degradations. Then he chose to point the finger of blame. Whose fault was it? Why, the parents.

The parents? Ah, Mr. Rafferty, are you on the wrong track!

Not all parents, I'm sure, are above reproach, but it is safe to say that all decent parents today pray to see their children grow up to be happy, normal, decent adults. And it is even

more a truism that today's parents have as much power to divert those same children from taking the wrong course as a piece of driftwood has of controlling its own course in a flooded stream.

The villain, Mr. Rafferty, is not today's parents but this "progressive" society with its fancy new ideas about "freedom" and "independence."

YOUNG PEOPLE in their teens and even earlier are "free" to come and go at will. At 16 they can drive and earn money and take a girl for a ride to a motel and who's to know or be able to stop them?

They are given all kinds of sex information and stimulation and opportunity for temptation. Add to this "free" set-up another ingredient of modern society, the "progressive" notion that marriage is for decent adults. And it is even "later," for "more mature"

people, and what do you get?

Well, some teenagers may be able to wait contentedly and chastely for "later," but from what we have been reading and hearing many are reacting in a sickening variety of ways.

THERE ARE THOSE who decide that, O.K., marriage can wait, but sex doesn't have to, with such results as promiscuous behavior, venereal disease, illegitimate babies, abortions, nervous breakdowns and even suicides.

Reporting on the campaign to liberalize California's abortion law, the New York Times Sunday magazine not long ago cited the case of a 17-year-old baby sitter who was seduced (not raped, mind you) by the husband on their way home from her baby-sitting job. Hoping to induce an abortion from the resulting pregnancy, she jumped off a garage roof. The fall killed her. Is it the abortion law that needs changing or society's insistence that young people are not ready for marriage at precisely the time in their lives when they need to be married?

And there are those other teenagers who react by becoming withdrawn and frigid from repressing a normal instinct for many years. And the terrible cases of innocent young people, seduced by homosexuals, whose chances for future normal sex relations are ruined.

THE POSSIBILITIES of "freedom" plus postponement of marriage are not pleasant to contemplate. And what can parents do about it? Nothing. Can they keep their child under constant surveillance? Young people today are often away from watchful eyes coming and going to school, at athletic games, at after-school activities, movies, parties, working.

I can just see a parent saying to a 16-year-old, "I don't like what's going on today and I intend to chaperone you constantly until you are married."

That parent could expect to be classified as a nut ready for a strait-jacket.

Parents work hard to raise a child and then have to stand by helpless to prevent disaster. Instead of freedom, this civilization has opened the door for its young people on licentiousness and degradation. How else would you describe the account in one of the advice columns of an oil party at one college? The young people strip naked, rub oil on their bodies, fall in a pile on the floor and the person whom they can clutch becomes their sex partner for the evening.

AND FOR ALL this, Mr. Rafferty, you blame parents? Ah, have you aimed at the wrong target?

Now let's look at the latest entry in the game of stabbing the Jewish mother in the back.

Philip Roth, in his "Portnoy's Complaint" is, according to several reviews, terribly funny and quite "dirty." The New Yorker magazine describes it as "from first to last unrelentingly revolting and hilarious." In it Roth takes a tremendous swipe at his mother and his Jewishness. In the Hadassah magazine we read that he has his hero

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(Continued on next page)

WHAT FOODS THESE MORSELS BE

Simple Rules For Good, Homebaked Pies

By SARAH LIEBER

Good homebaked pie is one of the most delicious and popular of all desserts. It may be



Sarah
member that pie crust dough

rich or it may be simple, depending on the type of filling. Pie pastry is not difficult to prepare if a few simple rules are followed. Remember that pie crust dough

should never be handled any longer or more vigorously than is absolutely necessary. A light hand for mixing, and swift rolling out are good practices to follow.

STANDARD PIE CRUST

2 cups flour
1 tsp. salt
Two-thirds cup shortening
5 tbsps. ice water or cold orange juice
Mix salt into flour and sift into a bowl. Using a pastry blender or two knives, cut in the shortening until the result is pieces the size of peas. Add

the water gradually, using just enough to just moisten the flour. Toss gently with two forks. Do not stir. As soon as the mixture is the consistency of crumbs, turn out onto pastry board and shape the dough with hands. Roll out using very light and quick pressure, working from the center to the edges. Fill pie plate with bottom crust. Trim. Fill as desired, then top with crust and flute edges. Pierce top crust with fork or cut slashes in it to allow steam to escape. This recipe makes 1 9-inch two crust pie pastry.

CREAM CHEESE PASTRY

1 cup sifted flour
½ cup butter or margarine
1 3-ounce package cream cheese
Place flour in a bowl and work in butter or margarine and cheese with a pastry blender. Form into a ball and wrap in foil or waxed paper. Chill in refrigerator for several hours or overnight. Roll out and use for turnovers or as top crust for deep dish pie.

COOKIE CRUMB CRUST

1½ cups fine crumbs made from commercial cookies
¼ cup light brown sugar
½ tsp. cinnamon
One-third cup butter or margarine, melted
Combine crumbs, cinnamon and sugar and blend in melted butter or margarine. Pat uniformly on bottom and sides of a 9-inch pie plate. Bake 6 minutes at 400 degrees. Cool before filling.

Cherry Pie Filling

2 cans red tart pitted cherries, waterpacked
1 cup sugar
pinch of salt
2 tbsps. quick-cooking tapioca
¼ tsp. almond flavoring
red vegetable coloring as desired
1 tbsps. butter or parve margarine
2 crust pie pastry
Combine filling ingredients and let stand fifteen minutes to blend. Roll out crust to line a 9-inch pie pan. Fill, then top

with second crust. Brush top of crust with egg yolk, or milk. Sprinkle with small amount of sugar. Bake 15 minutes at 425 degrees, then reduce heat to 250 and continue baking 35 minutes, until crust is golden brown.

Raisin Pie Filling

2 cups raisins
2¼ cups boiling water
Two-thirds cup sugar
2 tbsps. flour
2 tps. grated lemon rind
3 tbsps. lemon juice
Cook raisins in water 6 to 8 minutes until tender and puffed. Combine flour and sugar and stir in. Cook over low heat stirring constantly until transparent. Add juice and rind. Cool slightly before filling crust lined pie pan. Top with second crust. Slash or prick with a fork. Brush with egg yolk, or milk. Or you may form lattice topping with crust cut into strips. Bake for 15 minutes at 425 degrees then reduce heat to 350 degrees for 30 minutes.

Strawberry Pie Filling

1 quart fresh strawberries, washed, hulled and halved
1 cup sugar
3½ tbsps. quick cooking tapioca
¼ tsp. salt
1 tsp. grated orange rind
Combine berries with sugar, salt, tapioca and rind in a bowl and let stand 20 minutes until sugar draws some juice from the berries. Line a 9-inch pie pan with bottom crust and fill with strawberry mixture. Top with second crust. Bake 15 minutes at 450 degrees then reduce to 350 degrees and bake for 30 minutes until golden brown.

Golden Filling

1 cup dried apricots

2 cups water
1 cup white raisins
8½ ounce can crushed pineapple, undrained
¼ tsp. salt
¼ cup sugar
2 tps. grated orange rind
1 tbsps. orange juice
2 tbsps. quick cooking tapioca
2 tbsps. butter or parve margarine

Cook apricots in water for about 30 minutes. Add the raisins and continue cooking 5 minutes. Drain, reserving liquid. There should be ½ cupful of liquid. Put the crushed pineapple, cooked fruits, salt, sugar, rind and juice with tapioca in a large bowl. Pour the reserved liquid over all. Let stand while rolling out one pie crust. Place crust in pan and fill. Roll out remaining crust and form a lattice from strips. Bake 15 minutes at 450 degrees before reducing heat to 350 degrees. Bake 20 to 25 minutes longer. Good hot or cold.

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Awful Jewish Mothers

(Continued from Preceding Pg.) cry out, "Spring me from this role I play of the smothered son in the Jewish joke. I am marked from head to toe with my (sexual) repressions."

Maybe Mr. Roth should study his Jewish background. He has had to repress, not because of his Jewish mother, but because of the modern ideal of postponing marriage until a more auspicious, future, "mature" time.

IF HE AND his Jewish mother had lived any time in the past he would have been spared the guilt feelings, the repression, the torture of perverted practices, because she and his father would have seen to it if possible that he reached the chupa and normal marital relations by the time he was 14 or 15. In "Life is With People" we read that the "popular stereotype of the groom is a young innocent (often in his early teens) . . . As a student he has read and reread the minute regulations for connubial behavior but he may need days or weeks in order to suit the act to the written word. His young bride is expected to lack even verbal knowledge about this aspect of marriage . . ."

Both young, untouched as yet by bad habits or unhealthy attitudes on sex.

And what were some of the fruits of this Jewish tradition that proclaimed that sex was good, but only in the right context, in marriage, so we'd better see to it that our children are married early?

IN HIS ARTICLE on "Judaism and Sex," prepared for the Encyclopedia of Sexual Behavior, Rabbi Samuel Glasner pointed out that homosexuality and pornography were unknown in Jewish life of the past. Why should these two insufferable problems of today's society have been missing then? Very simple. Young people, who are early mated off, are no longer in as vulnerable a position to be victimized by a pervert. Our menfolk, you noticed, enjoyed each other's company. They looked forward to being together in the synagogue studying and conversing, away from their noisy women; but at night they went home to share their bed with those same wives of theirs. All right, so the misssus was sometimes nagging and quarrelsome. But still an affectionate, loving mate. So who needed to look for satisfaction in an unnatural way? And, too, when one's sex needs are taken care of, who feels any great

yearning for pornographic literature?

No, Mr. Roth. And no, you other writers who find it amusing to poke caustic fun at the Jewish mother. Try again. You've grabbed the wrong culprit. It's this modern world which hands you temptation on a platter and then brainwashes you into believing marriage is not for teenagers. Your mother wants only your happiness and fulfillment.

AND IF ANY OF YOU want to insist that sex should be considered good (why be bothered with guilt feelings?) whether in or out of marriage, whether normal or not, (you mean that college salad-oil party?) hear the words of this writer who is not a Jewish mother but a retired headmaster of Horace Mann School in New York, Michell Gratwick, M.D., whose letter appeared in the February 16 New York Times Sunday magazine. He is discussing college couples living together before marriage:

"Nothing has been found that can replace the sanctity of the marriage relationship; not even the fruits of a man's profession with all of its far-reaching rewards can approach in enduring satisfaction those which evolve to him from his family. Therefore let those who have the happiness of the young at heart guard against condoning practices that will lead to ultimate unhappiness.

"To suggest that students preface the marriage relationship — which has as its goal a depth of intimacy involving spiritual as well as physical union, the building of a home and the birth of children — with a shoddy relationship that has, as its goal, convenience and the gratification of physical passion (with pregnancy viewed as an accident) may very well preclude these young people from ever experiencing the essence of a happy marriage. In my opinion, these two kinds of relationships are mutually exclusive."

AND I SEE in the press where Vance Packard, author of several books including "The Status Seekers" has come out with a new book entitled "The Sexual Wilderness" in which he is supposed to insist that our society must do all it can to strengthen the family and discourage divorce, especially when children are involved.

You see, it isn't just Jewish mothers who want to marry off their children, and who drill them with the need for re-serving sex for marriage.

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Our Responsibility Then And Now

Speaking before a Holocaust Day audience in Haifa, Nahum Goldmann, president of the World Jewish Congress, repeated his theme about the failure of the Jewish community of the world to rise to the occasion at the time of the Holocaust. Although we do not have the text of his remarks, in previous remarks on the same kind of occasion, he has included himself in the condemnation.

For Nahum Goldmann was a top Jewish leader of that day, and although his day has not passed, and he has a considerable contribution yet to make as an elder statesman, he refuses to let go to make way for younger leadership. In this respect he is not unusual. This is an occupational hazard for leadership, and especially Jewish leadership, as it seems.

Recently a program was developed for bringing unity on the world Jewish scene. It meant the merging of the World Jewish Congress and the Coordinating Board of Jewish Organizations (COJO), with Dr. Goldmann stepping down. He rejected the plan.

Our point is that there was a crisis for Jews in the days of Hitler, and there is a crisis for Jews today. We need the best kind of leadership. If we condemn the Jews of the world at the time of the holocaust, this is a sort of catharsis from a psychological standpoint. We heap coals on our own heads, and this in some way seems to relieve the blame. We leave to the psychiatrists to explain this phenomenon.

What we must guard against is another holocaust, this time involving Israel. The Jews of Russia, and even the ferment in America must not be excluded as a possible source of tragedy for Jews.

We dare not forget the holocaust, but this writer at least cannot accept the pattern of overlooking the present need for dynamic leadership while raking over the coals of a past dereliction on the part of all of us. Consistency demands that we deplore the failure of world Jewry in the days of Hitler, and we condemn the failure of world Jewry and its leadership to rise to the needs today.

We are willing to crown Dr. Goldmann with all the laurels within the power of the Jewish community to grant, but we are unwilling to permit him to impede the process of changing leadership. He was deposed against his wishes as president of the World Zionist Organization. He now needs to step down as president of the World Jewish Congress. In that process, he is in a position to effect a unified world Jewry. He can demand this as a price for yielding the reigns. He will be the bigger man for such a maneuver, and world Jewry will be in his debt.

No one should underestimate the invaluable contributions Dr. Goldmann has made to Jewish life, to Israel, to recalling world Jewry to its responsibilities. Our difference with him might best be expressed by the observation that just as the Israeli electorate would not today recall David Ben-Gurion to the Premiership, which of course does not one whit detract from his place in Jewish history, so Dr. Goldmann should be willing to retire from active stewardship of an international Jewish organization.

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The EDITOR'S CHAIR

We have a report from one of our correspondents in a Southern city, on which we are exercising censure of a kind. We are deleting the name of the rabbi about whom the controversy — over remuneration — raged. Why then, you might ask, are we printing the news item at all? Because we feel that it reflects a situation that is not uncommon in some congregations, and consequently might serve to educate others and thus avoid alterations of this kind.

Here is the report:

NO NAME CITY (P-O) — Who should a congregation trust — the board or its rabbi? Members of Temple . . . were faced with that decision and voted to retain the services of its rabbi.

The storm started following a routine board meeting in January. Rabbi . . . 's one-year contract was up for renewal. The board voted an unprecedented three-year renewal to indicate its faith in the rabbi. Further, the board voted to give Rabbi . . . a 10 per cent increase in salary which would up his wages from \$14,300 to \$15,730.

Rabbi . . . , happy with the vote of confidence, told other rabbis about his fortune. Rabbis told him that he should be getting more money — about \$20,000 a year — for leading the three-year-old, 253-member-family, Reform congregation. Then he went back to the board and exclaimed that it would take a larger salary to hold onto him.

The board of trustees, of which Dr. . . . is president, not only said no to the rabbi's request for additional funds, but also asked for his resignation. Rabbi . . . relented. He claimed to have been misinformed about the going rate for rabbis and said that he would gladly settle for the three-year contract and the prescribed salary increase. Could he please stay?

The trustees unanimously voted no and asked that the rabbi's services be terminated as of May 31, 1969. The rabbi quietly resigned and asked for secrecy and discretion. However, word of the resignation spread rapidly, reportedly through wives of the board members. Rabbi . . . then withdrew his resignation when members told him that the board did not reflect the sentiments of the congregation. Meanwhile, the officers began recruiting a new rabbi. On Feb. 28 a notice was sent to all members announcing a special meeting of the congregation for March 10 to decide the fate of the rabbi.

A battle involving two factions developed. The trustees, spear-headed by . . . , the first temple president, sought support from the congregation to oust the 32-year-old rabbi who came to the temple in 1966 as its first spiritual leader. Those favoring the firing claimed that there was a breakdown of mutual trust and confidence between the trustees and the rabbi. They accused the rabbi of being seized with chutzpah and, as elected representatives of the congregation, demanded backing.

Followers of the trustees found other faults with the New York City-born rabbi. Complaints claimed that the rabbi did not give sufficient direction to the religious school, that he was uncomfortable with the children. Some claimed that he was too Reform — some, not Reform enough. The rabbi was accused of being immature. Even the rabbi's wife, a nurse, got into the picture because she hardly ever attended temple services.

The faction to retain the rabbi's services was led by . . . and his wife . . . This group found the rabbi to be satisfactory and asserted that the board was not reflecting the congregation's attitudes. They regarded the board as autocratic and unfair. "Isn't a rabbi entitled to a mistake?", was their cry. Ten, eleven and twelve-year-olds in religious school circulated their own petition to retain the rabbi.

The rabbi, son of Dr. . . . , prominent specialist in Jewish education, told THE POST and OPINION that he wanted mediation but the board did not. Sidney Cole of the Union, Chicago, heads a conciliation, mediation and arbitration service for such disputes. The service can only work if both sides request it in writing. Around March 1, a similar dispute was settled in San Francisco.

Several members of both sides forgot about their employment for a week as they engaged in a contest of "who do you love more — your rabbi or your board?" Garment salesmen stopped working, manufacturers' representatives stayed unceasingly on the phone to sway votes, many rallied support for the rabbi.

Trustee . . . and Mr. . . . met and agreed to prevent mud-slinging tactics at the congregational meeting. Both sides agreed that the congregation should not go out of the meeting divided, but rather in as much unity as was possible.

Caucuses were held. Over 100 persons attended a gathering at the . . . home where the rabbi stayed an hour and then conveniently excused himself for another engagement. At the meeting, Rabbi . . . admitted his error in judgment and stated that he was more concerned with the well-being of the temple than his salary. Unlike other rabbis faced with similar circumstances who normally withdraw gracefully, he would not do so.

Some members of the congregation felt that although only one-third of the congregation was needed to affirm the rabbi's right to remain, if less than one-half voted for the rabbi he would consider leaving because a rabbi needs a majority of the congregation's support.

At the meeting on March 10 Rabbi . . . said "I regret my failings and errors in judgment. I ask for forgiveness and understanding."

Members were told by officers that according to a Nov. 1968 UAHC survey, their temple was within the top two per cent of comparable congregations in terms of compensation for the rabbi.

Dozens of spirited speakers raised their voices to a standing room only crowd, in favor of and in opposition to the rabbi. There was a noted absence of mud-slinging by most speakers, but the president-elect said that it would be extremely difficult to work with the rabbi. . . . , a board member, said, "If you want a rabbi-dominated temple, vote for the rabbi." Members of the congregation were fearful that the entire board might resign. One member remarked that the temple was being "Jewed down" by the rabbi.

The vote went 148 in favor of the board, 108 in favor of the rabbi. Although the rabbi only received 42 per cent of the vote, he won the right to remain. Many members who personally favored the rabbi voted for the board simply because they felt the board should be backed over a rabbi. The meeting concluded with expressed hope by both sides for unity.

WHO COULD OBJECT to the recognition tendered Tony Curtis, the movie star, when he was presented with the Eleanor Roosevelt Humanitarian Award by the Israel Bond Organization? The award was made in Montreal to "an outstanding individual in Canada or the United States" in "recognition of his outstanding efforts for humanitarian and charitable causes."

If the efforts of Tony Curtis have escaped our attention, this is all the more reason why he should be honored — it is a sign that his work for humanitarian causes have not been publicity stunts, but were truly in the best Jewish tradition — efforts done without fanfare. If this sounds like sarcasm, it isn't. We have long deplored the phony awards made in the American Jewish community, but in this case we are writing with all sincerity.

We would like to add one suggestion. Future awards givers might think in terms of recognizing either Sammy Davis, Jr., who even now is en route to Israel to entertain the Israeli soldiers, or to Danny Kaye, whose love of Israel, and whose efforts in her behalf, are second to none.

Last year we published a full-page listing of the various programs in Israel for those who might wish to go there for a year's study, for a summer of travel and or study, for seminars, etc. It included all American groups who might be sponsoring such programs. We were induced to provide such a service for our readers by Rabbi Noah Golinkin of Washington, D.C. Now the Jewish Agency for Israel, American Section, Inc., has published a 39-page pamphlet, listing every such program, and giving details such as dates, cost, sponsorship, who to contact, etc., etc. The pamphlet is free to anyone who will write to the Jewish Agency, inclosing 25 cents to cover handling charge. In order to make it easy for POST and OPINION readers, we'll be glad to forward any requests to The Jewish Agency, if you write to us at 611 N. Park Ave., Indianapolis, Ind., 46204.

(Continued on Next Page)

Is Nasser Leading Nixon By The Nose?

By M. Z. FRANK

As I wrote last week, there seems to be a similarity between the situation in Palestine in 1947-48 and the situation today. Analogies are never perfect, but we shall point out some points of likeness here and there.



Speaking of the fall of Haifa into Jewish hands on April 22, 1948, Reuven Avniam says: "The British, for their part, toyed with the hope that in the long run the city would remain under their control or would be internationalized — and then they would control the port. Or else, Haifa would serve them as the last base before they evacuated Palestine."

In 1969 the problem is not Haifa, but Jerusalem, Sinai, the Suez and other places. Three imperialist interests are at play here just as the British imperialist interest was at play in 1948. All three — De Gaulle's masked neo-imperialism, Russia's more naked one and the mixture of American oil interests with the devious Nixon procedure (which is more procedure than policy) — are using the excuse of Arab hostility against Zionism to further their own ends.

UNTIL 1940 FRANCE RULED over Syria and Lebanon. Now De Gaulle wants to come back to the Middle East as a "peacemaker." President Nixon is interested in keeping Hussein on the throne and keeping Nasser in power. Israel is to pay the price — ostensibly the price is territory in exchange for peace. So Hussein said.

King Hussein whom President Nixon publicly praised for courage and moderation, is courageous enough to act and speak as a puppet of Nasser or a puppet of the terrorists in Jordan and spew the lines dictated for him in Washington when he comes here. But when it comes to brass tacks he refuses to sit down and discuss

peace with the Israelis until they have undertaken in advance to accept all his terms, including those he did not bother to define. And even at that, his commitment to sit down to negotiate is worded so vaguely that he can always get out of it on any flimsy excuse. Some moderation! Some courage!

British policy in 1948 was, on the whole, hostile to the Jews. And yet, as I pointed out, in the case of Haifa (and other cases) there were surprising instances of pro-Jewish acts — or acts which, whether the actor planned so or not, resulted in gains for the Jews. American policy today is ostensibly pro-Israel. And yet, there are acts which, whether so planned or not, do harm to the Jewish cause and to the cause of peace in the Middle East.

ONE FEATURE SEEMS to be common to British policy in 1948 and to American policy in 1969: Confusion.

I know there are good and wise people who believe that, since peace between Arabs and Israel is not likely to come of itself within the foreseeable future, a reasonable settlement would have to be imposed from the outside and then, once a settlement is imposed, the Arabs and the Jews would gradually get used to each other and come to agreements on their own. I suspected by one interview on TV some time ago that David Ben-Gurion holds such views. Recently, in this space, I quoted a writer in The New Leader who, evidently with tongue in cheek, painted a rosy picture of what fine co-existence and fruitful co-operation De Gaulle plans for Israel and the Arabs. More recently, in The Jewish Post, I read Philip Klutznick's plea for giving the Four Powers a chance. If Mr. Klutznick had his tongue in his cheek, I did not see any signs of it. Either he really meant it all, or he is too good a Litvak to show that he is spoofing.

I am willing to allow for the possibility that they all mean well — even Russia — by Israel. But I cannot ignore other possibilities. One is simply that behind all these mysterious

moves and consultations and preparations, there is nothing more serious than what the little girl from Kansas and the Lion and the Tin Man found when they finally got to the Wizard of Oz.

WHETHER HE REALIZES it or not, Mr. Nixon is dancing to Nasser's tune when he declares that the Middle East is a "tinder box." Every military expert knows that Israel does not want to start a large-scale war and the Arabs are in no position to (Hussein admitted as much in a recent TV interview when he said that for the foreseeable future Israel will be militarily stronger than the Arabs). Where, then, is the "tinder box?"

But a dispatch from Cairo by Raymond H. Anderson in The New York Times of April 17, makes it clear that that is what Nasser wants Nixon to think:

"The fighting this month followed a declaration in Cairo that the clashes would continue until they reached an extent threatening an 'explosion of the whole situation.'"

"The following are said to be the purposes of the current battles:

"To give an air of urgency to Big Four talks at the United Nations;

"To put a strain on Israeli forces along the canal as part of a policy of weakening Israel by attrition;

"To increase morale of Egyptian troops and civilians;

"To prepare for a possible large-scale commando action in the Sinai Peninsula.

"An editorial in Al Ahram, an authoritative Cairo daily that frequently expresses the Government's views, confirmed today that the artillery barrages were intended in part to influence the Big Four into taking more prompt and decisive action toward a solution of the Mideast crisis."

Nasser seems to be succeeding in convincing President Nixon that the real problem lies in the Middle East rather than in the Far East.

Israel Prepares For Worse As Hostilities Escalate

JERUSALEM — As Egypt escalated the hostilities at the Suez, sending commandoes across the Canal to attack Israeli installations, Israel prepared for even much worse.

Moshe Dayan told Israel that Egypt may try also to heat up the other border. Earlier he had predicted the commando raids.

Speaking at an Independence Day rally, Dayan termed the Egyptian shelling on the Suez Canal "fireworks" as far as its military or political value is concerned. It is not by any means a renewal of the war, though it could lead to it, especially if the Egyptians succeed in heating up the eastern front as well, he said.

While the current sporadic fighting is mostly for export, it also serves a domestic purpose for the Arabs, he went on. They feel obliged to show that they are still doing something about the Israelis. To this end they grossly exaggerate their successes. And here lies a danger, he said. If the Arabs, in their fabricated reports appear so strong, and the Jews so weak, pressure may build up in the Arab countries to launch the real thing, he warned.

Obituary

Judge Stern, 90 Phila. Leader

PHILADELPHIA — Former Chief Justice Horace Stern of the Pennsylvania Supreme Court died Monday at age 90.

Nationally prominent as a jurist, Judge Stern played an active role in Jewish affairs.

He served as chairman of the board of Dropsie College, vice president of the Jewish Publication Society, and a trustee of the University of Pennsylvania.

who died last week at the age of 73. She had been a national women's chairman of the Israel Bond Organization and former president of the New Jersey Region of Hadassah.

The local Jewish weekly said editorially that "Like her late husband, whose leadership in a great range of communal interests was extraordinary, Mrs. Stavitsky possessed independence of mind and spirit . . . She brought rare qualities of insight and tenderness to all her relationships, personal as well as organizational. For this she was rightly beloved, and she will be sorely missed.

Mrs. Michael Stavitsky B.G. NOT CANDIDATE

NEWARK — The Jewish News here paid tribute to Mrs. Michael Stavitsky, widow of the former national Jewish leader, David Ben-Gurion has announced that he will not run for reelection to the next Knesset in the November elections.

TV Crew Learns Of Jews' Plight

LONDON — A television crew which was making shots in Arab countries returned with first-hand evidence of the treatment of their Jewish citizens.

Iraqi and Syrian Jews passed notes describing their plight to the British television crew in Baghdad and Damascus.

Extracts from the messages were shown this week on "24 Hours," a British Broadcasting Corporation news program.

A letter from an Iraqi Jew, dated Feb. 15, 1969, two weeks after the public hanging of nine Jews and five others in Baghdad on charges of spying for Israel, said: "About 50 (Jews) are still detained, including four women. Most of them are not allowed to contact their parents or anyone else, even a lawyer. Nobody knows where they are."

Another note ended: "Please, we need so much to leave Iraq. Save us."

"We are living in hell" were the opening words on a scrap of paper slipped to the crew in the Jewish Quarter of Damascus.

Your Name

By NORBERT PEARLROTH

Dear Sir: I would be interested in knowing if you have any information regarding the origin of my family name "DATNOFF or DATNOV." The home of my parents was in Janov, Lithuania. Sincerely — Rabbi Myron L. Datnoff, Kaueonga Lake, N.Y.



Pearlroth

Datnov is a family name of geographical origin. It was adopted from the name of the town of Datnov, located on the river Dutnovka, about 36 miles from Kovno in Lithuania, not far from Janov. All around Datnov are scattered numerous rural settlements named Datnov, formerly owned by the same landowning family which founded the town. The meaning of Datnov is "very generous" or "very gracious."

Dear Mr. Pearlroth: My maiden name was CANDICH. My father came from Berdichev in Russia. What do you find it originated from? Thank you very much. — Anna Revsine, Michigan City, Ind.

Candich is an anglicized version of the Ukrainian word "Kandicha" meaning a "workhorse" or "a mare." It is possible that your ancestor who took this name in 1804 was either a horse dealer, or the operator of a horse drawn cart which he used in his business. However, it is more likely that he was a very hard working person who was given Kandicha as a nickname. The workhorse in that part of the world was an emblem of diligence or industry.

(Do you want to know what your name means? Send all queries to Mr. Pearlroth, Jewish Post & Opinion, 70 Fifth Ave., New York, N.Y. 10011.)

The EDITOR'S CHAIR . . .

(Continued from Preceding Pg.)

WE'VE HAD A NICE response from our readers from those who might wish to participate in The Jewish National Fund Mission to Israel, a 2-week tour starting on June 25, which we will be making. We are sure that the quota will soon be filled, and we urge any others who want information about this exciting excursion, which not only will visit every nook and corner of the Jewish state, but also make possible contacts and meetings with prominent personalities in Israel, to drop us a line at

611 N. Park Ave., Indianapolis, Ind. 46204 or to write directly to the JNF. The advertisement for the tour appears in this issue, and the address of the JNF is printed in it, so you have the choice of writing to me or directly to them. Whether there will be an avalanche of registrations for the tour or not, it is wise to get your reservations in early. We do not know how many can be accommodated on the Mission, but at one point or another, there must be a limit. So don't procrastinate. We'll rush a brochure to you giving more details as soon as we hear from you.



Synagogue & School management



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Two Books Recommended For New Rabbis

By MYRON SCHOEN

Regular readers of this newspaper and those who subscribe to other Jewish periodicals are



Schoen well as those long in the rab-

binate have questioned whether the course of study is preparing the men for the responsibilities they will face when they assume a congregational position. While the discussion rages, and we know it will be many years before any significant changes will go into effect, another hundred or more men will secure their diplomas and be ordained as rabbis come June of this year.

ALTHOUGH A GOOD MANY of these newly ordained Rabbis will begin careers in the Chaplaincy or with Jewish

organizations, the majority will probably find positions with congregations. Some will be assistants to established rabbis in larger congregations but others will move right into the fray — heading up smaller congregations. Whether their studies in the seminary really prepared them for congregational positions now becomes more than an academic question and it would be interesting to come back in June of 1970, a year from their ordination, and pose the question to them.

lay leader in mind, "Successful Synagogue Administration" which I authored with Irving I. Katz, F.T.A. of Detroit's Temple Beth-El, (published by the Union of American Hebrew Congregations) can be of great help.

THE SECOND BOOK is one that I just recently acquired, although it was published by the Parker Publishing Company of West Nyack, N.Y. in 1968. It is written by Lowell Russell Ditzen, D.D., who is presently the Director of the National Presbyterian Center in Washington, D.C., but who has served churches in major cities and suburbs around the country. The title of the book is "The Minister's Desk-Book" and it is described as "The Pastor's complete guide to successful church administration."

Is a volume written by a Protestant clergymen whose experience has been exclusively in churches helpful to rabbis serving contemporary synagogues? I found it one of the best and I strongly recommend it to rabbis, synagogue executives and lay leaders.

A GLANCE at the chapter headings will give you an idea why I think this can be a helpful tool for rabbis, administrators and others involved in the synagogue's operations. He begins with a chapter that attempts to explain why it is essential for the minister to acquire administrative competence to participate in the 20th century church and then proceeds to suggest ways in which one can acquire such skills. In the second section he deals with the church board, which is akin to the synagogue's trustees. In the section devoted to organizing the church board,

he produces various organizational charts which lead logically to the development of the committee structure.

Far more space is devoted to the church staff than is normally found in books on synagogues but it should prove interesting reading even though your synagogue is a relatively small institution. Too little space is devoted in this book to the office in my view. While it may not be a fact in the typical church, the synagogue office is the "nerve center" of the administrative operation and much more information is needed by the Rabbi to make this center the efficient office that it should be.

YOUNG RABBIS will profit from reading Dr. Ditzen's book whether they are headed for an assistantship in a large congregation or starting out in their own pulpit.

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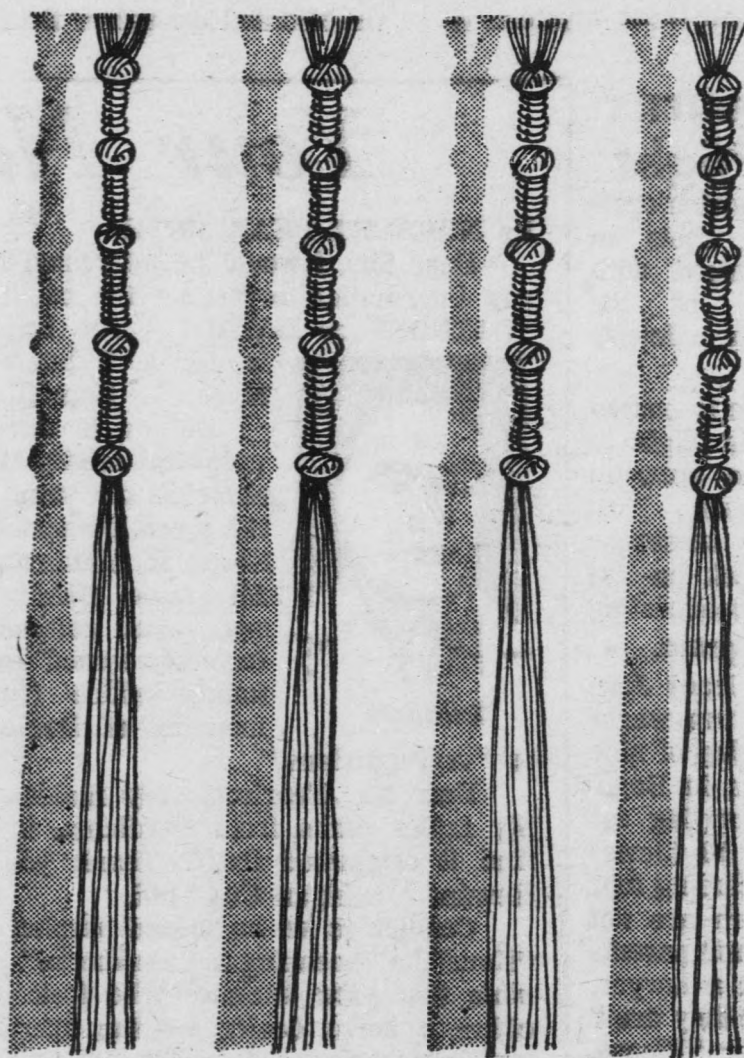
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For those stepping into their own pulpit immediately on graduation it may seem little comfort to suggest that they read two books, but it's about the best suggestion I can think of. What books? Well, if you're going to shoulder congregational burdens that are sure to go beyond the religious and educational areas, it would be well to be familiar with some of the administrative aspects of congregational life. Although written with the congregational



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NAMES IN THE NEWS

9-Year-Old Fan Gets Early Start

There are all kinds of sports buffs beginning with those who stand in line to purchase the first ticket at the World Series or an Indianapolis 500 race, but none as young as **Howie Bornstein**, of Spartansburg, S.C. He has now witnessed his sixth straight Red Sox opening contest, made possible by a visit to his grandparents in Boston, Mr. and Mrs. William Schwartz of Newton, which are timed to coincide with the first game of the new season. Last year Manager **Dick Williams** rewarded the faithful fan with an autographed ball and a Red Sox cap.

Laden With Justice

B'nai B'rith's approach to lodges for special groups had led to the formation of a Justice Lodge in Los Angeles, with membership limited to attorneys, lawmakers and judges. Among the officers installed by **Jack J. Spitzer**, president of District Grand Lodge No. 4, were California Supreme Court Justice **Stanley Mosk** as honorary president and Los Angeles Municipal Court Judge **Irwin J. Nebron** as president, seven other municipal court judges, three superior court judges, two superior court commissioners, one municipal court commissioner, one assistant attorney general, four country public defenders, four assistant country district attorneys and ten deputy city attorneys.

Harry Golden Day

An American university will probably be holding a "day" in honor of a Jew for the first time when the University of North Carolina at Charlotte, Harry Golden's home-town, will pay tribute to the Jewish author who rescued Jewish practices from the obscure and made them a part of American life. Golden, who will be 67 on May 6, will be coming out with his thirteenth book, an autobiography entitled, "The Right Times" in June.

Due Process Violated

Attorneys for Dr. **Michael J. Zigmond**, 27, son of Rabbi **Maurice L. Zigmond**, New England Director of Hillel Foundations, have filed a motion for dismissal of charges of draft refusal. The nutrition researcher at MIT returned his draft card in 1967 as a gesture of protest against the Vietnam war. His draft board responded with an order to report for induction. The motion filed in behalf of Prof. Zigmond, who is married, asserted that this country's participation in the war is in violation of both international and domestic law and that "the Government cannot compel a citizen to support it in an endeavor which violates international law, as the Government would then be compelling a citizen to participate in a crime." It also argued that to induct a man into the army summarily in punishment for refusing to carry a draft card is to deny him the due process guaranteed to non-delinquent draftees by the Selective Service laws and to all citizens by the Constitution — in effect sentencing him without trial.

Youth Before Age

Six foot, 3 inch tall **Bruce Fleisher**, the Jewish golfer who made the most of his invitation to play in the Masters by finishing as the top amateur is still flushed over his first round when he shot a 69 to his partner's 73. That partner was **Arnold Palmer**. Reporters could not fail to note Fleisher's relaxed playing which found him outdriving the long-hitting Palmer at least a half dozen times. Now 20-years-old, the U.S. amateur champ, is a sophomore at Miami-Dade Junior College, and plans transferring to the University of Miami. "It was a great thrill to be invited to the Masters," he said, "but when I found out I would play with him (Palmer), that was really something."

Friends

Axel Springer, the German publisher who has shown himself to be a great friend of Israel, took her side again at a speech before the annual awards dinner of the Overseas Press Club in New York. He said that the key to the Middle East situation is the way the West stands up against the Communist bloc. He asserted that the Russians "support the Arabs in their intransigent attitude; they attached military advisers of Arab armies; and they have just now increased their naval presence in the Mediterranean." "Are these the actions of a neutral mediator? Are these signs of good will?" he asked.

Israel's New Star

Israel's newest heroine, **Nehama Lifshitz**, the Russian folk singer, found 3,000 fans at her opening performance in Tel Aviv, with **Moshe Dayan** and **Golda Meir** heading the list. Some of the songs she sang — her latest Russian performance was the last day of February in Moscow — had been brought to her by widows of Jewish writers executed in the Stalinist purge of the late 1940s. In Russia, songs on her programs had often been censored, and any relating to Zionism prohibited. **Mendel Kohansky**, music critic of The Jerusalem Post hailed the new star. "Nehama Lifshitz, the Jewish folksinger from Russia who this week made her Israel debut, is an artist of the first order. This became apparent the very moment she stepped on the stage,

a small figure, her fine-featured face calm and dignified, and launched into her first song without even acknowledging the applause which greeted her. Her voice is powerful and clear, wonderfully flexible and expressive, and it never shows any strain; her body and hands move with the song in so natural a manner that the movements are hardly noticeable, and she gives a personal interpretation to every word she pronounces. A performer of perfect professional polish, she impresses primarily with her artistic integrity and dignity, shunning every hint of an effect designed to court the public."

The Chazante

While blonde **Mrs. Annabelle Solomon** cannot lay claim to being the first female cantor, she has enough talent and know-how to replace the cantor of Temple Beth Zion-Beth Israel, in Philadelphia on occasions. Her latest appearance last Friday night saw her conducting the full service for the annual Sisterhood Sabbath. When she was first asked to take the role by Rabbi **Reuben J. Magil** some years ago, Mrs. Solomon, the wife of attorney **Benjamin B. Solomon**, and the mother of two grown sons, declined the honor, but reconsidered after importunations from the late Cantor **Mandelblatt**, who convinced her she could do it.

Names

Paul Safro, chairman, has announced formation of a committee to promote the candidacy of Rabbi **I. Usher Kirshblum** of the Jewish Center of Kew Gardens Hills, Flushing, N.Y. to the presidency of the Zionist Organization of America. Another aspirant for votes may be author **Norman Mailer**, who may throw his hat into the ring for the mayoralty contest in New York to become the second Jewish candidate for the top city government post in the United States. Novelist **Meyer Levin** was awarded a special citation for "excellence and distinction in literature of the Holocaust and Jewish destiny" by the international jury of the Remembrance Award Committee of the World Federation of Bergen-Belsen Associations. Vice president **Nguyen Cao Ky** of Vietnam debarked from the plane at Lydda Airport only long enough to watch stewards exercising his dog while the Air France plane en route from Paris to Vietnam made its scheduled landing at the Israeli airport. **Philip Slomovitz**, publisher of the Detroit Jewish News has contributed 1,700 books to the Jewish National and University Library of the Hebrew University.

With The Rabbis

Rabbi **Benjamin Friedman**, of Temple Society of Concord, Syracuse, N.Y. was tendered a testimonial banquet on the occasion of his 50th year in the rabbinate and his 75th birthday. Rabbi **Charles P. Sherman**, who will be ordained by Hebrew Union College — Jewish Institute of Religion this June has been named as assistant rabbi of Congregation Beth Israel, Hartford, Conn. The Indianapolis Hebrew Congregation has elected Rabbi **David Horowitz**, who will be ordained by HUC-JIR this June, as associate rabbi.

Sermon Of The Week

Count Your Omer, Sheriff — Rabbi **Kalil S. Rosenberg**, Temple of Aaron, St. Paul.

Quotation Of The Week

When you choose a college for your youngster (or help him choose one), you may also be choosing a mate for him. That is to say, if you place him (her) in a college where there are few Jews, you may assume that he (she) will probably marry a Christian. I can tell you this from abundant experience and national statistics confirm the same. Of course, we, today, welcome Christians into the Jewish fold, and many of our converts are more faithful to Judaism than those born into the faith, yet this is not always true, and many of our youngsters are marrying non-Jews and drifting into the limbo of non-belongingness. When a Christian severs himself from the Christian community, the loss is scarcely noticed, for in America, there are 180 million Christians. When one Jew drifts away, the very existence of the Jewish people is threatened, for our numbers are so few. In part, whom your children will marry depends on the college to which you send them. In part, the mating game is a matter of probability. Where there are more Jews, the possibility of a Jewish partner increases. Where there are fewer Jews, the possibility of a marriage out of the faith increases. While other factors are important (such as the warmth of Jewish expression and orientation in your home), the game of chance is still important. Sending your child to college, in this respect, is a gamble. You would be wise to put the odds in your favor. Investigate thoroughly the matter of Jewish students at the University in which you are interested. Research the matter of Jewish fraternities and sororities (usually, but not always a help). In today's open society one has to be somewhat calculating. Play the odds. Give your child an even chance — Rabbi **Herbert Baumgard**, Temple Beth Am, Miami, Fla.

2 Jewish Girls
Dope Smugglers

TEL AVIV — Their suspicions aroused by large toy dogs two American Jewish girls were carrying, police arrested them on charges of attempting to smuggle hashish into the United States.

The pair, aged 20 and 24, are **Diana Haskell** and **Sally Goodman**. A search of their room at a plush hotel here revealed ten packages of hashish hidden in a coat lining, six inside a toy dog and four more in a suitcase.

Receipts for four parcels sent to the U.S. through the mail were also found among their effects. A search at the Post Office turned up dolls containing 60 more. The total police haul was 88 — more than 18 kilos, worth \$10,000 in Israel and several times that amount in the U.S.

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NEW YORK — With Neal Walk, the University of Florida star missing, the 12-man basketball team representing the United States at the forth-

coming Maccabiah in Israel was chosen this week.

Selected were Jack Ajzner of Cincinnati; Steve Bilsky, Pennsylvania; Rick Caputo, Colgate; Alan Cotler, Pennsylvania freshman; Billy Evans, Boston College; Edward Fogler, North Carolina; Louis Goetz, Rutgers; Andrew Hill, UCLA freshman; Bruce Kaplan, former NYU captain; Steve Kaplan, Rutgers, freshman; Stu Kirzner, Providence, and Eric Minkin of Davidson.

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The Digest Of The Yiddish Press

Shame On Attorney Berman

By RABBI SAMUEL SILVER

Shame is what many California Jews felt that a Jew, Emil Zola Berman, should have volunteered to defend Sirhan without a fee. That's bad enough but Berman raised neither an eyebrow nor a finger as Sirhan spouted that he was moved to become anti-Jewish because of "atrocities" committed by Israelis.

Berman knows these stories are absolutely false, but he did nothing about it (and got his picture in the paper, embracing the mother of the alleged murderer). Two Jewish psychiatrists (one of them accused of plagiarism) who tried to defend the man charged with slaying Kennedy didn't give California Jews any nachas either, reports Lazer Meltzer in the Forward.

The case was marked by the presence of attorneys paid by the Arab league and the mysterious accident that occurred to an older brother of Sirhan, who denounced the defendant. The older brother was also shot at. By whom?



Silver

Egg City

The largest producer of eggs in the world is a Jew. He is Julius Goldman, who went through the Nazi torment and found his way to Los Angeles in 1951, when he bought a small chicken farm in that city's suburbs.

He built up the business until today his colossal Egg City is a mechanized hatchery, with gargantuan machines which feed the chicks and incubate them and process the eggs, one and a half million of which roll off the assembly lines each day. Located in Moorpark, about 50 miles from L.A., Egg City occupies 360 acres of land. Its 200 employees are treated with kindness and consideration by Goldman (meals are free). Scientists work in spotless laboratories striving to find new ways of taking care of the 2 million chicks which populate the place.

Jacob Goldstein, of the Forward, visited Egg City and chatted with Mr. and Mrs. Meyer Kornblith, cousins of the genius, Julius Goldman who created Egg City. The Kornbliths are also refugees. They settled in New York and were doing fairly well, but were summoned by their cousin to help them out. In eight years Mr. Kornblith has become an expert in eggs, chickens, mechanized production and many other things.

What kind of a Jew is the owner of Egg City? A good one,

and a generous one, avers Goldstein.

Not All Brickbats

Sometimes reporters get brickbats but occasionally flowers are tossed their way.

The Forward's N. Zolowitz had occasion to do, among many others, two articles: one on the Dreyfus Case and another on Dropsie College (the Philadelphia school which is the only one in the world devoted exclusively to Semitic studies). Back came two bouquets in the letters-to-editor column.

On Dreyfus, B. Cook, of Philadelphia, said he remembered the case in his native town in Europe. In fact, the Jews of his town were so shaken by the articles about Dreyfus in the Vienna Free Press (the articles were written by a journalist named Herzl) that he, then 10, and two friends wrote a poem about the way the Jewish captain had his medals stripped from his uniform and was in general humiliated and sent to Devil's Island. Mr. Cook wrote that he is now 85 years old and can no longer remember the poem he wrote. But he is a great admirer of Reporter Zolowitz.

In response to the Dropsie article, the president of that institution the learned Dr. Abraham Katsh wrote a missive in Yiddish thanking Zolowitz for a description of Dropsie written with "tahn, fershtand un kunst" (taste, understanding and skill).

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PROGRESSIVE CONNECTICUT Conservative Congregation, near New York, desires Principal-Teacher, to administrate afternoon school, conduct Junior Congregation, and coordinate youth activities. State qualifications and references. Salary open. Box 2860, Jewish Post, 70 Fifth Ave., New York, N.Y. 10011.

SHAMASH — MEDIUM (500) synagogue, New England suburban city. Torah Reader, some Bar Mitzvah training; supervise custodial. New house adjacent Temple; shopping, schools. Replies confidential. Box 2857, Jewish Post, 70 Fifth Ave., New York, N.Y. 10011.

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All letters to the editor should be addressed to The Jewish Post and Opinion, 611 North Park Ave., Indianapolis Ind. 46204. The letters should be typed and should be concise. Anonymous letters will not be printed. No letters will be returned. Short letters get preference.

Second Day Move Will Shake Foundations of Conservatism

Editor, Post and Opinion:

In the din of a convention lobby it is quite understandable how a reporter may inadvertently misquote part of a statement attributed to me. May I, therefore, urge you to correct the record.

As a Zionist, I believe most faithfully in, "the unity of the Jewish people and the centrality of Israel in its life." While Yom Tov Sheni has no bearing on aliyah, what I did say was that the Jew of the Diaspora has no right to claim for himself privileges which are extended exclusively to the citizen of Israel unless and until he himself goes on aliyah.

Without going into the halachic aspect of the problem of Yom Tov Sheni I oppose its abolition on very practical grounds, dictated by the fifth Shulchan Aruch — the code of common sense. It will not only divide further the Orthodox Jew from his Conservative brother but it will also split our own Conservative camp completely.

Those who are for the abolition of the second day seem to be deeply concerned about the observant Jew and the hardships placed upon him. Quite frankly, the true Shomer Shabbat will not give up the second day Yom Tov even on his rabbi's say-so. And to the one who does not observe the holidays meticulously the whole problem is of no consequence. Will the Jewish retailer, who keeps his store open on Shabbat, close it for it coincides with the one-day Yom Tov? Or will he on that particular year skip

up on the entire holiday? (At least with two days he has a chance to observe the second day if it occurs on Sunday.)

What is even more serious — what happens to the last day of Passover?

Can you imagine the confusion, to say the least, that will take place in a home where the husband comes from an Orthodox home and his wife from a Conservative one? She will insist upon ending the holiday on the seventh day, because that is what her rabbi taught her, and he will protest against any "hometz" being brought into his home until the end of the eighth day. And what will some of my colleagues do with their old-fashioned parents who stay with them for Pesach? Will they board them out to their Orthodox colleague or to the Conservative one who will never go along with the change unless or until it is universally accepted?

It is all right to theorize and pilpulize about such halachic matters. No, I do not regard at all this matter as "trivial." On the contrary, if acted upon in haste it will shake the very foundation of Conservative Judaism.

There are much more effective ways by which we can demonstrate our affinity with Israel. The abolition of Yom Tov Sheni will tear asunder the American Jewish community and will pull us further apart even from the religious community in Israel.

RABBI I. USHER KIRSHBLUM

'Ordinary' Families Thrilled By Baking Own Matzoh

Editor POST and OPINION:

In recent years you have shown interest in some of our projects developed here to encourage creative family sharing around Jewish traditions. We here enclose a story that we believe will interest you.

For the first time in Wilkes-Barre, families gathered at the Jewish Community Center kitchen on Monday and Tuesday evenings, March 31 and April 1, to bake matzohs by hand kosher for Passover. The kitchen and ovens had been specially cleaned to remove all traces of leavened products.

Rabbi Benjamin Mazor, of Temple Agudas Achim of Pittston, Pa. instructed all the participants. Rabbi Mazor had baked matzohs annually when he lived in Israel. He was aided by Mrs. Allen Reishtein, an accomplished amateur baker who had never made matzohs but was at home in a kitchen. In all, ten separate families including in some case husbands, wives and children, made the dough out of flour and water only, rolled it out, punctured it with holes to

minimize rising and baked the results in pre-heated ovens. Special "shumurah" or "watched" flour was obtained from the Lubavitch Youth Movement in New York City. Brand new rolling pins and other implements were used. The laws concerning the making of matzohs were studied earlier and meticulously observed. The matzohs were all completed in less than seventeen minutes.

Although the matzohs were supposed to come out flat and round, some of the finished products were triangular, square, vari-shaped and convex. Each family made at least six matzohs, enough for use on the ceremonial plates during the Seders for the first two evenings of Passover.

Rabbi Mazor led the singing of songs from Hallel which he indicated should be sung during such baking. The thrill each family experienced, taking home matzohs which it had baked by hand for actual use during the Passover Seders, was incredible. One young father, who with his daughter had made sufficient matzohs for his Seder which would en-

Halachic Basis For Conservative Ruling Challenged

Editor, POST and OPINION:

Rabbi Philip Sigal, one of the co-authors of the Conservative "Responsum" about Yom Tov Sheni, had tried, in his letter (P-O, Apr. 4) to refute the halachic arguments in my letter (P-O, March 7) regarding his treatment of that problem. However his halachic "proofs," are partly irrelevant and partly contrary to the very texts he cites.

Being only a layman, I did not suggest in my letter that violators of Yom Tov Sheni actually "should be ostracized." I wrote only: "This (the excommunication) shows how seriously this observance is regarded by the greatest rabbinical authorities." The Aruch Hashulchan remarks in Yore Deah 334, that although the laws of excommunication are merely academic in our times, because of external reasons, we should study them nevertheless in order to refrain from certain actions even if there is no threat of an actual punishment. Rabbi Sigal, however, tries to play down the matter of excommunication by stating that the "nidui" is only "a 30 day sentence of ostracism, which was not vigorously observed." This is completely irrelevant. It is still obvious that violation of Yom Tov Sheni is considered by halachic authorities as a grave transgression.

Rabbi Sigal states: "Furthermore, the commentator Korban Nesanel... clearly states that this form of excommunication was used only for violations of what were strictly rabbinical innovations." This is again irrelevant, as stated above. Rabbi Sigal seems, however, not to be aware of the context

from which he takes the above passage. The Korban Nesanel mentions here another kind of punishment as well, "Makas mardus," considered to be less severe than "nidui," to be imposed in cases which are "rooted in the Torah." It follows clearly that violations of "rabbinical innovations" not rooted in the Torah are considered to be more grave than violations of "innovations" rooted in the Torah. By the way, Rabbi Sigal did not notice that the Kirban Nesanel is merely repeating a principle formulated already by one of the Rishonim, the Ran (XIV century).

Rabbi Sigal mentions that in his "Responsum" he dealt with the nature of Yom Tov Sheni as being merely a "minhag (custom)." Maimonides (Hil. Kidush Hachodesh, 5, 5-6), as well as other authorities consider it as a "Takanas Chachomim." Takanas Chachomim — an Ordinance of the Sages — is considered in the halachah to be a more serious matter than just a minhag. For example, a brocho (benediction) is to be recited at the performance of a Takanas Chachomim, but not at a performance of a minhag. (Viz. Maimonides, Hil. Chanuka, 3, 5-7; Shita Mekubetzes, Betzah 4b). It is clear from a.m. passages of Maimonides, that although he sometimes uses the expression 'minhag' as well, he considers Yom Tov Sheni to have the full force of a Takanas Chachomim.

Rabbi Sigal in his letter tries to prove the basic point of the Conservative "responsum," that the modern sages of the Rabbinical Assembly have allegedly the power to abrogate Yom Tov Sheni, by citing a passage in Magen Avraham, which, he claims, "Mr. Etzion missed." Actually Rabbi Sigal is the one who missed the obvious meaning of this passage. According to him "that commentator indicates that if a person performs what is considered a forbidden act on Yom Tov Sheni on the basis of the 'teaching of a sage' he is not ostracized." Rabbi Sigal concludes from this that the Conservative sages are allowed to advise a Jew to discard Yom Tov Sheni, and "the ostracism of Rav and Shmuel will not apply," even not to those "sages."

By no stretch of imagination,

not to speak logic, can this conclusion be read into the text of Magen Avraham. The plain meaning of that passage is, that a person, who had in a specific case violated Yom Tov Sheni because of a particular halachic ruling (not "teaching!") of a sage, should not be punished by a "nidui." The reason is obvious from the consecutive few words, unfortunately overlooked by Rabbi Sigal: "and the same if he did so by error" (beshogeg).

It is clear that the person is not being punished because he was misled by the sage, and therefore there was an extenuating circumstance, the same as if he did it by a genuine mistake. It certainly does not mean that the act is permitted, or that a sage or "sages" may issue a general dispensation not to observe Yom Tov Sheni at all, as Rabbi Sigal wants us to believe. Rabbi Sigal should consult on this point the Mishna Brura on the spot, or a living authority on Rabbinics, such as Prof. S. Lieberman or Prof. Z. Dzimmitrovsky of the Jewish Theological Seminary, which, I assume, is his 'alma mater'.

There is much more to say on this subject, both from the halachic and the general viewpoints. In another place (Jewish Daily Forward, April 6) I dealt with the "patriotic" argument of accepting "the Israeli holiday calendar." Rabbi Sigal and his co-authors are, of course, fully entitled, under the First Amendment of the Constitution of the U.S.A., not to follow medieval halachic authorities, such as Maimonides in Hilchot Mamrim, 2, 2-3. The Reform Rabbis have emancipated themselves in their synods from Yom Tov Sheni and from halachah in general already over a hundred years ago. I doubt, however, whether the First Amendment applies also to misinterpretation of halachah, or, for that matter, any other obvious misinterpretation.

The Editor's Chair claimed not long ago, that almost all Conservative Rabbis read The P-O. I hope therefore that many of them will see this letter and, maybe, have some second thoughts about abandoning Yom Tov Sheni, just to enable some people to work two to five more days a year (as Yom Tov Sheni falls often on weekends anyway...)

YEHESKEL ETZION

New York City

Lord Snow's Praise

Editor, POST and OPINION:

Your editorial dealing with Lord Snow was another indication of "Jewish Superiority" which comes not from the genes but a "religious kind of zeal." The Jew has always felt its just Mazel that made him "chosen," but a lifetime must be spent in justifying this choice.

RABBI GERALD ENGEL
Director, Purdue U.
Hillel Foundation
West Lafayette, Ind.

compass 16 relatives, told the "bakers" present that as a child he remembers helping his grandmother bake matzohs for the entire festival of Passover.

The families were ordinary families. One father owned a chain of stores. Another father was a salesman. A 14-year-old girl made matzohs for her family. These were ordinary Jews who engaged in an extraordinary Jewish task. There will be more next year.

SY HEFTER

Educational director, JCC
Wilkes-Barre, Pa.

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No Hillel Aid To Draft Dodgers

BLOOMINGTON, Ind. (P-O) — Copy of the text of a "resolution" presented to the conference between selected Jewish college students and representatives of national Jewish organizations showed that the Hillel Foundation was correct in stating (P-O, April 11) that it had not endorsed a proposal to support draft dodgers.

HILLEL HAS DENIED the accusation made in a report from Washington by the Jewish Telegraphic Agency.

The confrontation, which has gained much attention in the Jewish community, was under the aegis of the Hillel Foundation.

The resolution which was presented, but on which no specific action was taken, read:

"We support the young men who have chosen jail or exile by refusing the draft and those GIs who refused service in Vietnam. We regard the jailing of those men and many of their supporters as political incarceration and urge that they be granted amnesty."

The resolution has been sent to all Hillel Foundations, Elliott Oring, of New York who represented the University of Indiana at the conference, told The POST and OPINION.

HE SAID THAT a formal resolution on opposition to this country's involvement in Vietnam was passed.

Oring said that near the end of the conference many students wanted to come up with some resolutions.

He said the only resolutions agreed upon by the conferees were (1) their position on Vietnam (2) improving Jewish study programs on the college campus; and (3) better dissemination of information to the Jewish college student.

He said it was not the purpose of those attending to merely condemn the Vietnam war.

"There was much discussion to the war prior to passing the resolution," Oring said. "But there wasn't much opposition."

RABBI JAMES DIAMOND, director of IU's Hillel Foundation, said the purpose of the conference was to do something about the increasing amount of concern at the disparity in understanding the campus scene between Jewish students on campus and leaders in the Jewish community who are not on campus.

"The objective of the confer-

ence was to get the two groups together," he said. "Hillel simply chose to serve as the convener to bring the two groups together."

Meanwhile, Adolph Rosenberg, editor of The Southern Israelite, of Atlanta, rejected an explanation from Arnold D. Ellison, executive director of the B'nai B'rith District 5. Ellison wrote to Rosenberg, who is president of the American Jewish Press Association, that "Any positions the conference might have taken were taken by it as a collectivity of individuals who attended and were not taken by any of the 30 organizations who attended the conference."

ROSENBERG SAID that "The Jewish Telegraphic Agency report has not been denied by any of the participants and hence to us is eminently reliable."

A Chaplain's Life

Did Passover Food Arrive?

By **BEN L. KAUFFMAN**
(Second in a Series)

CINCINNATI (P-O) — A Cleveland rabbi who served as a chaplain in Vietnam said he stood by 14 Jewish soldiers while they died in hospitals.

"Hospital visitations were a major part of my job," Rabbi Bruce Fryer told members of the student body and faculty at Hebrew Union College — Jewish Institute of Religion.

"I MUST HAVE seen anywhere from 150 to 200 direct casualties," he said.

"If you are there, you minister to them. Of course, you can't offer last rites to the Catholics, so you do the best you can until the Catholic priest gets there. But we (the chaplains) work together hand in hand."

"It was commonly agreed that if a patient came in without identification, without dog tags, or no other means of iden-

tifying him as far as religious preference was concerned, the Catholic chaplain anointed him just in case the individual was a Catholic.

"IT MADE NO difference to me and the prayers he offered certainly would be of help; if the fellow were Catholic then he covered himself according to his theological approach. It didn't make any difference to the Protestant chaplain either." Rabbi Fryer also involved himself in civilian projects, either with orphanages or off duty American medical and dental teams in their village civil action projects.

Another facet of his work was inter-faith, which included talks on Judaism, dedicating inter-faith Army chapels and services.

Rabbi Fryer said one big concern was celebration of the holidays, and he was hoping that the Passover provisions he

had ordered arrived in time for his successor from HUC-JIR so the men could eat on the right days of Pesach.

"WHEN DEALING with a war situation, you have to deal with two holidays, Rosh Hashonah-Yom Kippur and Passover. That doesn't mean you let the others slide by without doing anything, but your main emphasis as to when you are going to reach 90 to 100 per cent of the men has to be on those occasions."

"I began my preparations for Passover six months ago in order to be sure everything was ready and on time. I hope it was. I left with all of the preparations almost complete except that the food had not arrived yet on the vessel."

He said the men come into bases for these holidays. "The men are extremely receptive and they take great pride that you are there."

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Resort To Halachah To Validate Dropping 2nd Day Subterfuge

Editor, POST and OPINION:

Your editorial of March 27 refers to my approach as the wrong one in dealing with the innovation of the Conservative movement in doing away with the second day of the Festivals. I would hope that before you pass such value judgments, that you would at least understand the approach.

We have no quarrel with the Conservative Rabbinical Assembly's right to abolish that observance. They have already abrogated not only rabbinic law, but Biblical law as well, on previous occasions. What we are so violently annoyed with is their temerity to do all this in the name of the Halachah, as witnessed by the letter by the secretary for the Committee on Jewish Law and Standards of the Rabbinic Assembly as printed in your April 4, issue. What we are appealing for is the honesty that would be entailed in conceding that this is not historic "rabbinic Judaism" to which they still cling with

such delight. Also, the attempt to present this as an effort of unity of Diaspora Jewry with Israeli Jewry is a ghastly subterfuge unworthy of those who seek to wear the clothes of rabbinic authority.

In this respect, Reform Jewry has been far more candid and honest and has, therefore, posed no threat to the Orthodox community. We would welcome the movement towards, and merger with, Reform Jewry by the Conservative rabbis so that we would, once and forever, be rid of a "three-wing" Judaism, but would not have the choice of traditional Torah Judaism as opposed to a Reform Judaism. This would provide clear-cut delineation and would obviate the need for all umbrella groups and clear the air of all the confusion to which the Conservative movement has contributed the most.

RABBI B. WEINBERGER
President
Rabbinical Alliance of America

Reader Suggests Caution In Dropping Second Day

Editor, POST and OPINION

The Jewish POST and OPINION published an article of Rabbi Phillip Sigal in which he defended the "Second Day Ruling" as halachically sound. I am a simple Jewish layman and therefore I am not qualified to judge the halachic rulings of Orthodox and Conservative rabbis. Nevertheless, the "Second Day Ruling" is a very important matter and the Jewish laity, too, must think about it and take it into consideration.

Rabbi Sigal may be right that the "Second Day Ruling" is halachically sound although there seem to be many people who doubt it. Be that as it may, is it wise to abolish the second day as a sacred day? We all know that Jewish life in the diaspora has been constantly diluted during the last hundred years. The Jewish Reform abolished the second day, but there was no gain and even the first day was endangered. We have become very poor mathematicians, we only subtract, but we have ceased to be creative in the lands of the dispersion. In Israel Jewish life becomes again as natural

as breathing, but in the diaspora we have to be very careful. We have to think it over thoroughly and we have to examine our consciences, our hearts and souls.

It is also dangerous to multiply divisions in Israel. The result of the "Second Day Ruling" would be an intensified separation between the two traditional movements in Judaism. That is certainly not desirable. Rabbi Sigal admits that Rav and Samuel who made the decision to continue the observance of the second day were right in their day. We have to examine very thoroughly whether they are not also right in our day. We have diluted Judaism too long, we have often abolished too much and we have often acted too hastily. Perhaps it is time to listen to the voice of our Prophet Isaiah, not to diminish any more, but to start strengthening: "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations, spare not; lengthen thy cords, and strengthen thy stakes!"

H. H. BREMLER
8659 Brookshire Lane, Apt. C
St. Louis, Mo. 63132

Organization Directory

If the organization you are interested in is not listed below, please write to Directory, The Jewish Post and Opinion, 70 Fifth Avenue, New York, N.Y. 10011 and we will try to help you.

American Red Mogen David (Supporting Israel's Red Cross) 50 W. 57th St. NYC 19, PL 7-1627.

Anti-Defamation League of B.B. 315 Lexington Ave., N.Y. 16
Farband Labor Zionist Order 575 6th Ave., NYC 11, YU 9-0300

The Jewish Agency for Israel
Herzl Institute
Zionist Archives Library
Plaza 2-0600

Jewish National Fund 42 E. 69th St. NYC 21, TR 9-9300

Kashruth Supervisors Union 200 Park Ave. South OR 3-0680

Lubavitcher Hdqts. and Merkos Lin-yanei Chinuch 770 Eastern Parkway Brooklyn, 13 N.Y. HY 3-9250

National Community Relations Advisory Council, 55 W. 42nd St. NYC 36, LO 4-3450

Union of Orthodox Jewish Congregations of America 84 5th Ave. NYC 11, AL 5-4100

American Society for Technion - Israel Institute of Technology, Inc. 1000 Fifth Ave., NYC 28, TR 9-8400

Rabbi Writes Letter To Parents On Son As Bar Mitzvah Dropout

Editor, POST and OPINION:

If our Synagogue can be used as a yardstick for many of the synagogues in our country, then I could say and very sadly so, that we are a glorified bar mitzvah factory.

In an effort to curtail this activity, we have instituted as part of our curriculum a detailed explanation of the prayers recited during worship. A youngster becoming bar mitzvah must lead in worship and at the same time explain in English the prayers studied. In this manner we thought the prayer and Jewish life in general would become more meaningful. This has worked out successfully.

But alas, the problem is no longer the children! In the majority of the cases the parents are to blame: 1) I hear them inquire of their children if they want to continue. They for many reasons, and the most popular one 'they are not religious', do not come with their offspring, but are willing to send them. 2) Very often a student requests of his parents to bring him to worship, and the remark on the part of the parents: "I brought you to school and worship three and four times a week for four years and that's enough." It is obvious that parents set the mood and the example for their

children.

In an effort to quell the tide of Bar Mitzvah dropouts, the enclosed letter we sent to the parents of the Bar Mitzvah students of the past year. We hope this may be of some help in solving part of the problems.

RABBI NATHAN KAPNER
1066 Hicksville Road
Massapequa, L.I., N.Y.

Mr. and Mrs. — —
— — Drive

Wantagh, New York

Dear Mr. and Mrs. —:

We miss you at worship.

During the time Marc attended religious school, we had the pleasure, if only occasionally, to worship together. Now that Marc has become bar mitzvah, we have not seen you. I hope nothing is wrong and that all is well.

You see, our children learn by imitation. They imitate parents. If we set the proper example, our children generally do the same.

Marc became a bar mitzvah within the past year. Let us ask ourselves honestly, "What does bar mitzvah mean to Marc?" If it was only meant to be a party and gifts, then I think we have lost the point of the bar mitzvah ceremony and the ritual becomes meaningless.

We would like Marc to grow and mature in his secular studies. We should like to see his Judaic heritage mature along with him.

Set the mood for this important growth. Set the example for him. Make Friday evening and Sabbath morning a family worship time.

Looking forward to seeing you. Kindest regards to all.

RABBI NATHAN KAPNER

Neighborhood Boys Break Shul's Windows

Editor, POST and OPINION:

I attend services at a small synagogue at 674 E. 2nd St., Brooklyn, New York, 11218.

Some children in the neighborhood continuously are breaking windows. Yesterday afternoon Rabbi Ashkenaze saw a boy break a window and he caught him. He took the boy to his mother to explain the situation. A woman who lives across the street came over and told the mother that the rabbi hit the boy. This was a lie. Then a man who lives across the street came over and threatened to hit the rabbi, who chased him away. The rabbi left. What can be done to stop this breakage? We want to stay at peace with our neighbors.

DR. AARON WEISS
421 Seventh Ave.
New York, N.Y.

Mother Goose Is Anti-Semitic, Anti-Negro

Poems Are Withdrawn

NEW YORK — The protest against anti-Semitic and anti-Negro poems by the American Jewish Congress which resulted in withdrawal of 3,000 reprints of "Mother Goose's Nursery Rhymes and Fairy Tales," did not sit well with an unnamed official of the Anti-Defamation League of B'nai B'rith. He told a reporter for The New York Times that: "We've stopped worrying about the classics years ago. There are more pressing issues these days."

The reprints were withdrawn by the Xerox Co.

Xerox made public letters of apology from Thomas D. Anglim, manager of public relations, and from Arnold Zohn, president of Arno Press, Inc., co-publisher of the series called "Legacy Library Facsimile."

Edward E. Booher, president of the American Book Publishers Council, Inc., and chairman of McGraw-Hill, Inc., said "the whole thing seems silly and not a very wise precedent."

One poem to which the American Jewish Congress took exception, "Old Mother Goose" — the opening rhyme in the collection — includes these verses:

Jack sold his gold egg
To a rogue of a Jew,
Who cheated him out of
The half of his due.

The Jew and the Squire
Came behind his back,
And began to belabour
The sides of poor Jack.

The Jew got the goose,
Which he vowed he would kill,

Resolving at once
His pockets to fill.

The poem "Ten Little Niggers," was "accompanied by illustrations containing the usual Negro stereotype," the Congress charged. It begins:

Ten little Nigger boys went out
to dine;
One choked his little self, and
then there were nine.
and continues the countdown
with such couplets as:

Seven little Nigger boys chop
ping up sticks;
One chopped himself in halves,
and then there were six.

and
Two little Nigger boys sitting
in the sun;
One got frizzled up, and then
there was one.

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TODAY

Youth Involvement In Society Aired

International folk singer and actor Theodore Bikel told Indianapolis parents he welcomes Jewish youth participation in civil rights movements and in efforts to change and improve society.

"But they should recognize that their participation is due to their Jewish heritage, and not in spite of," Bikel said at a reception by the American

Jewish Congress honoring him after his performance this month at Clowes Hall.

Bikel, a national officer of the AJC, addressed the group informally regarding his feelings about the generation gap as it affects the Jewish community.

He said he wanted Jewish youth to guard against an involvement with organizations professing aims to remedy the ills of society. Some of these organizations sell a line of anti-Semitism by identifying Arab nations with the oppressed black peoples of the world and thus place Israel in the role of the oppressor.

The reception was held at the home of Mr. and Mrs. William Frank.

Kodimo Club Meets

The Kodimo Club met April 15 at the home of Mrs. Philip Sentir to make plans for the club's guest party.

The party is planned for May 6 at the Hollyhock Hill Restaurant.

B'nai B'rith Chapter Installs Officers

Mrs. Lawrence Greenwald was installed president of B'nai B'rith Women, Chapter 324, at an installation luncheon April 22 at the Fireside North.

Other officers installed are Mrs. James Ward, Mrs. Edward Weldman, Mrs. Stuart Stein, Mrs. Richard Branson, Mrs. Lawrence Gordon, Mrs. Alan Blattner, Mrs. Alvin Jacobs, Mrs. Harvey Kopita, Mrs. Oscar Davis and Mrs. Manuel S. Cassen.

Gerald Kraft will be the installing officer.

Directors to be installed include Mesdames Wilma Fisher, Barbara Kasper, Charles Scheffler, Shep Cutler, Shelly Chatoff, Harvey Kopita, Barton Lipson, Richard Winston, Alvin Schutzwank, Sheldon Blazar and Robert Garelick.

Committee chairmen are Mrs. Robert Bernstein, Mrs. Sam Engel, Mrs. Sam Kagan, Mrs. I. S. Lazerov, Mrs. Kurt

Freudenthal, Mrs. Arnold Goldberg, Mrs. Norton Smith, Mrs. Albert Hazen, Mrs. Jack Fogel, Mrs. Ronald Popp, Mrs. Howard Zuckerman, Mrs. Larry Warshawsky, Mrs. Tom Markowitz, Mrs. Sidney B. Davis, Mrs. Lawrence Greenwald, Mrs. Edward Waldman, Mrs. Douglass Popp, Mrs. Ronald Kaseff, Mrs. Norman Fink, Mrs. Ronald Popp and Mrs. Sherwin Troy.

Mrs. Meyer Satinsky will sing several selections and special presentations will be made by Mrs. Manuel S. Casen, retiring president.

Louis Piser Named Brotherhood Winner

SOUTH BEND, Ind. — Louis Piser, vice-president of Simon Brothers Inc., has been named to receive this year's Brotherhood Award from the South Bend-Mishawaka Chapter of the National Conference of Christians and Jews.

Other South Bend area citizens to receive the award are Mrs. Helen Arnold and Van E. Gates.

Piser is president of the South Bend-Mishawaka Zionist Organization of America and is a past president of the Jewish Community Center and past chairman of the Israel Bonds Campaign.

He also served as chairman and president of the Jewish Welfare Fund and as president of the United South Bend Hebrew School and the Ohio

Valley Zionist Region. Piser is a member of the boards of the United South Bend Hebrew School, the Jewish Community Council, Temple Beth-El, and the Legal Aid Society and is Jewish representative to the Roman Catholic Diocese of Fort Wayne-South Bend.

Piser is a native of Mishawaka and graduated from the University of Wisconsin. He and Mrs. Piser have three children and four grandchildren. The Pisers live at 1631 N. Riverside Dr.

NCCJ is a civic organization of religiously motivated persons who work co-operatively to promote brotherhood and good will among people of all religions and races.

Sabbath Services And Sermons

Congregation Beth-El Zedeck — Rabbi Sidney Steiman, 8:30 p.m. Friday Evening, April 25, "Negro Anti-Semitism — Is It Real?"

Congregation B'nai Torah — Rabbi Nandor Fruchter, 8:30 a.m. Saturday Morning, April 26, "You Shall Be A Holy People."

Etz Chaim Sephardic Congregation — Rabbi Benjamin Aronson, 8:30 a.m. Saturday, April 26, "Sidra of the Week."

Indianapolis Hebrew Congregation — Rabbi Murray Saltzman, 8:15 p.m. Friday Evening, April 25, "Dedication Service of New Organ," DePauw University Choir.

United Orthodox Hebrew Congregation — Rabbi Moishe Friedman, 8:30 a.m. Saturday Morning, April 26, "Love Thy Neighbor As Thyself."



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City Of Hope Sets Annual Donor Dinner

The annual donor affair of the Indianapolis Chapter of the City of Hope will be celebrated on Sunday, April 27 at the Black Curtain Theater, 2145 North Talbot Avenue. The evening activities will start with a smorgasbord dinner at 6:30 p.m. to be followed by the play, "You Remember Burlesque."

This social event climaxes the major fund raising projects of the season. Proceeds from this as well as other fund raising undertakings will be contributed to the free non-sectarian City of Hope Medical and Research Center in Duarte, Calif. to aid in the fight against catastrophic diseases.

This affair is open to the public and the price is \$7.50 per person. Call for information and reservations, Mrs. Harold Davis at 253-0177; Mrs. Isadore Gold at 255-1180; or the president, Mrs. Martin Dorfman at 253-6155.

Fred Stern Honored

MICHIGAN CITY — A charter member of Sinai Temple was honored on his 80th birthday at Friday evening services and the Oneg Shabbos that followed.

Fred Stern was presented with a plaque in the name of the congregation, making him an honorary member for life. He has served Sinai Temple for 56 years.

MAZEL TOV

Mr. and Mrs. Robert E. Schloss are the parents of a son born April 11 at Methodist Hospital.

Mr. and Mrs. Marvin Meyer of Carle Place, N.Y., have announced the birth of a daughter, Jill Ilise born April 14.

Paternal grandparents are Mr. and Mrs. Abe Meyer of Indianapolis and the maternal grandparents are Mr. and Mrs. Murray Schlachter of Brooklyn, N.Y.

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David Horowitz To Join IHC Rabbinic Staff

David Horowitz, who will be ordained at Hebrew Union College-Jewish Institute of Religion, Cincinnati School, in June, will join the Rabbinic staff of the Indianapolis Hebrew Congregation as Associate Rabbi on July 1. He was unanimously elected to his post by the Board of Directors of the Indianapolis Hebrew Congregation Wednesday, March 26.

At the time of his ordination he will also receive the degree of Master of Arts in Hebrew Letters.

Rabbi Horowitz comes from Miami, Florida and received his BA Degree from Tulane University in 1964. In September of 1966, he received the degree of Bachelor of Hebrew Letters at the Cincinnati Seminary. While

studying there for the Rabbinate, he served as president of his class.

Rabbi Horowitz has served pulpits in Texas, Illinois, North Carolina, and is presently serving in Morgan City, La. In Cincinnati, Rabbi Horowitz this past year has been the Director of the Junior High School of the Isaac M. Wise Temple.

In 1963 Rabbi Horowitz was married to Toby Kessler, who was graduated from the H. Sophie Newcomb College of Tulane University in 1964. Mrs. Horowitz received the degree of Master of Education from the University of Cincinnati in 1967.

Their daughter, Wendy Ilene, was born in 1968.

Miss Cheryl Shmalo, Dr. Epstein To Wed

Miss Cheryl Shmalo and Dr. David Weiss Epstein are completing arrangements for an Aug. 9 wedding to be in the Gibson Hotel in Cincinnati, O.

The future bride is the daughter of Mr. and Mrs. James Shmalo of Cincinnati. Her fiancé's parents are Mr. and Mrs. Maurice Epstein, 8101 Spring Mill Road.

The bride-elect was graduated from Indiana University. She is

a member of Sigma Delta Tau Sorority and Alpha Delta Theta honorary.

Dr. Epstein attended University of Wisconsin at Madison and was graduated from Indiana University School of Dentistry. He currently is working on a master's degree from I.U. School of Dentistry. The future bridegroom is a member of Pi Lambda Phi Fraternity and Alpha Omega honorary.

Pre-School Center Plans Film, Talk

The pre-school department of the Jewish Community Center will present the second in its series of discussion groups at 9:30 a.m. April 29.

Mrs. Doris Stadler, a professional social worker with the Jewish Family and Childrens Service, will show a film, "Conscience of a Child," and will lead an informal discussion. The film explores the effects of the attitudes and behavior of the parent on the emotional development of a child.

The program will be held at the Jewish Community Center, 6701 Hoover Road. A 50 cent admission will be charged. Refreshments will be served. Registration for the fall

semester of the pre-school will be held at this time. The school offers three day a week classes for 3 year olds, and five days a week classes for 4 to 5 year olds under supervision of the staff.

Further information may be obtained by calling 251-9467.

Richard Polakoff, Shelbyville, Dies

Funeral services for Richard J. Polakoff, 44 years old, Shelbyville, were held Tuesday at the Aaron-Reuben-Nelson Meridian Hills Mortuary. Graveside services were held April 14 at the Temple Judea Cemetery in Waldheim Cemetery in Chicago.

Mr. Polakoff, a native of Chicago was employed at the Shelby Manufacturing Company. He was a member of the Indianapolis Hebrew Congregation and the Elks Lodge.

Surviving are a daughter, Miss Karen Polakoff of St. Louis, Mo., a son, William Polakoff of Shelbyville, his father, Abraham Polakoff, Shelbyville and a brother, Di-one Tisuse of North Hollywood, Calif.

IHC To Dedicate New Organ Today

A special service of dedication will take place at the Indianapolis Hebrew Congregation Sabbath Eve Service April 25, at 8:15 p.m. The original service, written by Rabbi Murray Saltzman, will mark the dedication of a new organ.

Participating in the special service will be the DePauw University Chapel Choir conducted by Professor Graham Cowen and the Indianapolis Hebrew Congregation Choir directed by Farrell Scott.

At the special service the shofar, the ram's horn, will be blown by Harold Stadler to proclaim the dedication of the congregation to the ideals of Jewish worship. The DePauw University Choir is a select ensemble which provides music for weekly chapel services on campus.

A fifty-voice choir composed of students from each of the different schools at DePauw, will be singing the Hebrew liturgical portions of the service. The Choir first sang the Hebrew service at the University's special service presided over by Rabbi Saltzman early last fall on the campus of DePauw.

The new organ is a Baldwin C-601 especially made for the Indianapolis Hebrew Congregation. This is the first installation of this new model Baldwin organ.

Leading the Congregation in a litany of dedication will be

Ben Domont, President of the Indianapolis Hebrew Congregation.

The organ was purchased under the direction of the Temple's special committee chaired by Mr. Philip Adler, through the Riddick Piano and Organ Company.

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Dr. Mihlay To Speak At IHC

"Reform: A New Or An Outdated Judaism," will be the topic of Dr. Eugene Mihlay, speaking at the Indianapolis Hebrew Congregation Friday, May 2, at 8:15 p.m. This is the concluding lecture in the series Judaism: A Religion in Revolution.

Dr. Eugene Mihlay is the professor of Midrash and Homiletics at Hebrew Union College-Jewish Institute of Religion in Cincinnati. He was ordained by the Hebrew Union College, which also awarded him the Henry Morgenthau teaching fellowship under which he took his Ph.D. degree in Philosophy and Theology.

Dr. Mihlay is a recognized authority in Rabbinic Literature and Theology. He is the author of numerous studies in Theology, Rabbinics and related fields. He is a frequent contributor to learned journals and scientific periodicals. Professor Mihlay is also a contributor to the current edition of the Encyclopaedia Britannica.

Dr. Mihlay is actively involved in the current problems of Reform Judaism and liberal religion. He is a member of the Committees on Inter-marriage, Liturgy, and Responsa of the Central Conference of American Rabbis.

Bohard, Bernard, Glazier, Werner Bar Mitzvahs Slated

Jeffrey Andrew Bohard, son of Mr. and Mrs. Milton Lewis Bohard, 7952 Dartmouth, will be bar mitzvah in ceremonies April 25-26 at Beth-El Zedeck.

Saul Hoffman of Indianapolis is the maternal grandfather.

Out of town friends and relatives who plan to attend include Mr. and Mrs. Morris Wolin of Chicago; Mr. and Mrs. Morris Barr of Elizabeth, N.J.; Miss Lee Ann Sandler of New York; Mr. and Mrs. Jack Toobin of Louisville, Ky.; Mr. and Mrs. Milton Sandler of Detroit and Dr. and Mrs. Morton Alper of South Bend.

Hostesses will be Mrs. Morris Barr, Mill Lee Sandler, Mrs. Manuel Sandler, Mrs. Sam Bohard, Mrs. Herman Hurwitz and Jeffrey's sisters, the Misses Claudia, Susan and Debra Bohard.

Richard J. Bernard

Richard J. Bernard, son of Mr. and Mrs. Jack Bernard, 805



Stephen

West 64th Street, will be bar mitzvah in ceremonies May 10 at Etz Chaim Temple.

Paternal grandparents are Mr. and Mrs. Frank Bernard of Miami and maternal grandparents are Mr. and Mrs. Abe Gottlieb of Greensburg, Ind.

Mrs. Esther Lichtenstein of Indianapolis is the great-grandmother.

Out of town friends and relatives who plan to attend include Mr. and Mrs. Joseph Malin of Chicago; Mr. and Mrs. Alex Gottlieb of Cincinnati, Mr. and Mrs. Ray Stewart of Columbus, O., and I. Bernath of Michigan City, Ind.

Steven J. Glazier

Steven Jared Glazier, son of Mr. and Mrs. Robert L. Glazier, 430 Golf Lane, will be bar mitzvah in ceremonies May 3 at Beth El Zedeck.

Out of town guests will be Mr. and Mrs. Herbert Kolodkin of Atlanta, Ga., Dr. and Mrs. Kamal Sheena of Houston, Tex., Mr. and Mrs. Morris Glazier of Detroit, Mich., and Mr. and Mrs. A.J. Winston of Clearwater, Fla.

Howard J. Werner

Howard J. Werner, son of Mrs. George Costa, 6126

Compton Street, will be bar mitzvah in ceremonies April 25 at the Indianapolis Hebrew Congregation.

Paternal grandparents are Mrs. Nat Ruener of Fort Lauderdale, Fla., and Mr. and Mrs. Al Camhi of Indianapolis.

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Robert Tzucker Dies: Supply Firm Partner

Robert Tzucker, 54 years old, 566 Golf Lane, a partner in Barrett Industrial Supply Company, died Sunday in Methodist Hospital.

Mr. Tzucker, a native of Lafayette, held bachelor's and master's degrees in pharmaceutical chemistry from Purdue University.

He joined Barrett and moved to Indianapolis 15 years ago from Dayton, Ohio, where he was plant superintendent of

Davies-Young Soap Company.

Before that he was plant superintendent 10 years for the Laymon World Products Company of Spencer, Ind.

He began his career as a testing chemist for the Indiana State Board of Health.

While in college, he was a member of the Purdue tennis team, where he won a varsity letter.

He was a member of Beth El Zedeck Congregation, its men's club, B'nai B'rith Lodge 58 and the Purchasing Agents Association of Indianapolis.

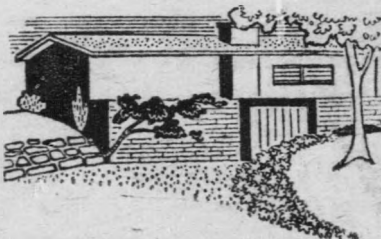
Funeral services were held at 2 p.m. Tuesday in Aaron-Ruben-Nelson Meridian Hills Mortuary. Burial was in Beth El Zedeck Cemetery.

Survivors include the widow, Mrs. Lillian Tzucker; two sons, John and Jay Tzucker, both at home; a brother, Louis Tzucker of Indianapolis, and a sister, Mrs. Harry Fish of Danville, Ill.

MONUMENT UNVEILED

A monument to the memory of Rebecca Pardo will be unveiled in ceremonies at 2 p.m. Sunday, May 4 at Etz Chaim Cemetery. Rabbi Benjamin Aronson will officiate.

Relatives and friends are invited to attend.



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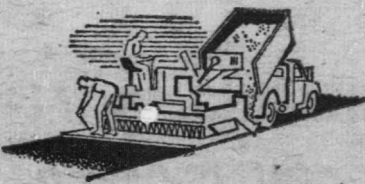
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